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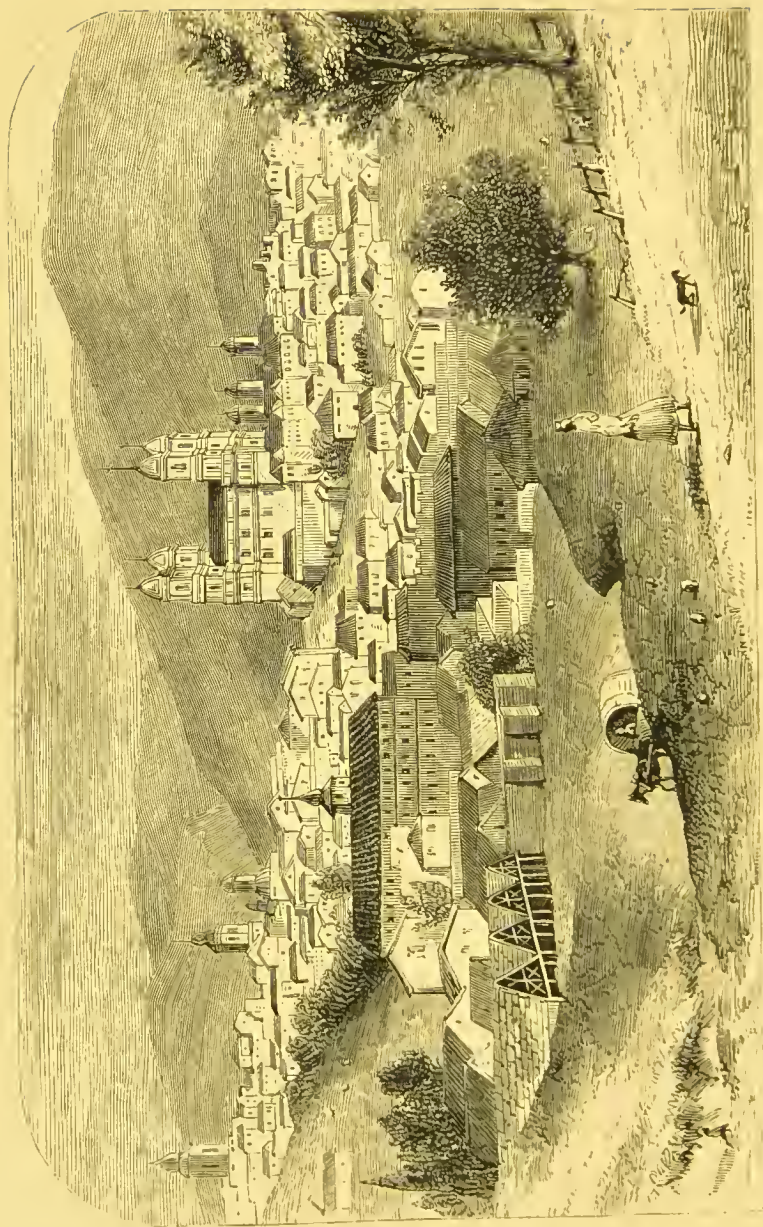






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VIRV OF JASSY.

# THREE YEARS IN TURKEY:

The Journal

OF A

MEDICAL MISSION TO THE JEWS.

BY

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LATE MEDICAL MISSIONARY IN THE TURKISH EMPIRE.



VIEW OF CONSTANTINOPLE.

LONDON:

JOHN SNOW, 35, PATERNOSTER ROW.

MDCCLX.

[The Author reserves to himself the right of Translation.]

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## PREFACE.

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THE last ten years have been replete with vicissitudes and exciting scenes in Turkish history. The events of the Crimean War, the concourse from all nations of enlightened, philanthropic, and observing men, and the political agitations which followed, have brought to light and unravelled many mysteries otherwise concealed in Mohammedan society, have shaken to their foundations the old tyrannies of Moslem Rule, and rendered the *Crescent* no longer a fit emblem of the Sultan's government. Christian principle and evangelical ministrations have acquired a consistency and influence among the Turkish and Christian subjects of the Porte unexampled in Moslem annals. The missions of American and British Christians have exerted a growing power which Patriarchs and Pachas, Mollahs and Muftis, Jewish Rabbis and Armenian Bishops, vainly attempt to resist. The following pages detail some of the processes and elementary agencies by which a stimulus was given to subsequent operations. The infidelity of the Jew, the impostures of Mohammed, and the domineering intolerance of Popish prelacy are all doomed before the appearing of Him whose right it is to reign.

It is the acknowledgment of missionaries, in 1860, that they know the reigning Sultan has often given official expression to his will that all his subjects should enjoy, equally, the liberty of their own chosen religion; and that his designs are just and benevolent toward his people of every creed, in accordance with the present Turkish law, which allows of no arrest under priestly rule;—the authority of the Turkish magistrate is deemed the safeguard of the persecuted subject. The firman of the Sultan declares:—"It shall not be permitted to any of the other communities in any way to interfere with their rights, or with any of their religious concerns; and, in short, in nowise with any of their affairs, either secular or religious; that thus they may be enabled to exercise the usages of their faith in security, and in every respect enjoy perfect peace and security as they should."

This law is good when used lawfully; but there is a want of administrative power in the Government, and of consistency in the subordinate and intermediate functionaries. Authority, rather than justice, is wielded by Muftis and Aghas, when bribed by bigots and ecclesiastics, to repress thoughtful inquiry and to injure humble converts.

It has been suggested, by friends of the Author interested in the objects of his mission, that were his "Notes" and Journals extended, they might, by publication, be the means not only of affording information upon the present condition and prospects of the kingdom of Christ in the Turkish Empire, but also of advancing the cause of medical missions, and

of awakening a livelier interest in behalf of the Jews, and exciting to more earnest prayerfulness and more strenuous exertion for bringing them into the kingdom of Jesus Christ, when the fulness of the Gentiles shall be brought in. No Christian traveller in the Turkish Empire at the present day, who, with his Bible in his hand, observes the grand movements in the East, can fail to be deeply impressed with the preparations for the accomplishment of these stupendous events so plainly written on the tablet of prophecy. The field is every day getting more ready for the chariots of salvation to move upon, and the Great Head of the Church is selecting his ground, posting his armies, and occupying fortresses for the last great conflict with the powers of darkness. In all political movements of the East, whether of peace or war, of open strife and agitation, or of secret intrigue, in armed bands or in the wiles of diplomacy, God's purposes are working. It is not possible to travel in the East and not feel the stir of the great preparation.

The Author recalls, with enduring affection and prayerful interest, the objects and scenes of his mission, when he sought to benefit and gather in the natural seed of Abraham, and, by the exercise of the faith of their honoured ancestor, to unite them as the spiritual children of that Israel all which shall be saved. His confident expectation is, that the hearts of the children shall be turned unto the fathers, and that they shall yet prove a people prepared for the Lord. It has, therefore, afforded him unfeigned pleasure to revive the recollections of his

medical and missionary intercourse with the Jewish inhabitants of Turkey. It was a work of faith and a labour of love, and he yet follows it with the patience of hope; being assured that Jehovah's servants shall in due season reap if they faint not, and that God's word shall not return unto him void.

The Author's desire has been to present to his brethren of the medical profession a sphere of effort inviting to the philanthropic Christian, and worthy of the consecration of the loftiest genius and the most eminent scientific attainments. It is no small honour to be accounted followers and fellow-workers with Him who went about doing good. The Great Physician came to the lost sheep of the house of Israel, and condescended to seek and to save that which was lost, and when he found even one wanderer, he called on his friends to rejoice with him. Such continues to be his sympathy and his compassion for the outcast and the downtrodden; seeing he gave his life a ransom for them, and waits for their salvation.

PONTELAND, NEWCASTLE-UPON-TYNE,  
*March 30th, 1860.*



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# THREE YEARS IN TURKEY.

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## A MEDICAL MISSION TO THE JEWS.

Medical Practitioners and Religious Principles—Dr. Vanderkemp and the Caffres—Access for Physicians—Medical Agency in Missions.

THE Committee for Promoting Christianity among the Jews, representing the Free Church of Scotland, entered, in the month of December, 1845, into an agreement with the writer to act as Medical Missionary at Jassy, Moldavia. The following paragraph in their *Home and Foreign Missionary Record* for June, 1846, notifies this arrangement:—"The Committee feeling the necessity of strengthening the Mission at Jassy, have appointed Dr. Mason, formerly of Dumfries, with whose qualifications and disinterestedness they were fully satisfied, as Medical Missionary at Jassy. From the low state of medical knowledge in that city, the prospect is held forth, and the hope cherished, that at no distant period he may have sufficient practice to enable him to continue his willing services to the Committee. In the meantime they have entered into an agree-



ment with him for three years. It is expected that ere this he has reached his destination."

I left Dumfries in March, 1846, to repair to the scene of future labours; prior to which a public meeting was held of the congregation with which I had been connected as deacon, under the pastoral charge of the Rev. W. B. Clarke. The assembly convened in the Maxwelltown Free Church, attended by ministers of different denominations. After prayer by the Rev. W. B. Clarke, I took leave of my kind friends, in a few remarks, the substance of which, as relating to medical missions, may be here repeated as introductory to the following narrative.

It was remarked by the late Dr. Bateman, a physician of considerable eminence in London—himself made a partaker of divine grace, after having been for more than twenty years a professed unbeliever, a stranger to the hopes, as well as negligent of the duties of Christianity—that medical men were generally sceptical, and that the cause of this mischief was what he considered a natural tendency of some of their studies to lead to materialism. Others have concurred in the justness of this observation. But there does not appear to be a greater natural tendency in the study of medicine than of any other science to lead to scepticism. The mischief seems rather to originate in the neglect of medical men to examine into the evidence of the truth of the Bible as an actual revelation from God, because, if a firm conviction of that were once established, the authority of the Scriptures would be paramount, and all tendency of inferior studies in apparent op-

position to their declaration would have no weight. The chief cause is, no doubt, to be found in the "evil heart of unbelief"—in the "natural man receiving not the things of the Spirit of God, for they are foolishness unto him," and in the "carnal heart being enmity against God, and not subject to the law of God"—"men love darkness more than light, because their deeds are evil." We cannot but admit the truth of Dr. Bateman's remark, that medical men have been generally sceptical, yet there have been many very eminent exceptions—a considerable number of members of the medical profession have been remarkable for unaffected piety, intelligent zeal, and entire devotedness to the cause of Christ, who have already entered on the "rest which remaineth for the people of God." Among others, may be mentioned the late Dr. Vanderkemp, a learned Dutch physician, who was originally an officer in the Dutch service, afterwards studied medicine at the University of Edinburgh, and, having been brought by the grace of God to a saving knowledge of the "truth as it is in Jesus," was "constrained by the love of Christ" to leave the comforts of civilized life and to go out, under the auspices of the London Missionary Society, to the poor heathen Caffres in the South of Africa; among whom he laboured for many years with much success; and at last finished his course with joy amidst these wild tribes, to whose spiritual improvement he had devoted his life, and entered into the joys of his Lord. It is well known how distinguished for piety and intelligent zeal the late Dr.

Abercrombie of Edinburgh was. Among many others who might be named, I shall only mention one more—Dr. Kalley, a highly distinguished and pious physician, with whose labours of love and sufferings in the cause of Christ in the island of Madeira, the Christian public are well acquainted.

There is much cause of thankfulness to God, that a remarkable change has taken place amongst the members of the medical profession of the present age—that the Lord has been pouring out his Holy Spirit upon them, both in this country and America—that medical men are awakening from the spiritual lethargy into which they had sunk, and are becoming alive to the responsibility which rests upon them as Christians, to employ the talents entrusted to them for the extension of the Redeemer's kingdom, both at home and abroad, and for the hastening of that blessed time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Medical practitioners are now employed as missionaries, both amongst the Jews and Heathen, by different sections of the Church of Christ in this country and America; and likewise medical missionary societies have been established by members of the profession within late years, which are now actively engaged in sending missionaries, so qualified, to the Roman Catholics, Jews, and Heathen. In a late report of one of these distinctive missionary societies, we learn that there are more than forty medical missionaries labouring in various fields. In Syria, where the system first originated; scattered through

all Asia ; in Polynesia ; in Africa ; among the savage tribes of America : in God's providence they seem to have found wide doors specially opened for their entrance. As physicians they have gained access to communities and families, in heathen lands, where the mere evangelist is not permitted to enter. He who is a physician is pardoned for being a Christian. Religious and national prejudices disappear before him ; all hearts and homes are opened, and he is welcomed as if he were carrying to the dying the elixir of immortality. In the wilds of the Assyrian mountains, Dr. Asahel Grant, armed with his needle for the removal of cataract, forced mountain passes which the sword could not penetrate ; and, amidst ferocious warriors, won his way to their homes and hearts. On account of his professional skill he was enabled to travel safely regions heretofore untrodden by civilized man, where inevitable death met the ordinary traveller, and in whose defiles an army would perish in attempting to effect a forcible entrance. In Damascus, while all other Franks were grossly insulted and pelted with stones, Dr. Thompson was allowed to pass unmolested.

A missionary of thirty years' standing in India has declared that, but for the attention he was at some pains to render the sick, he knew not how he would have gained the confidence, and ultimately the affection of the natives. Mr. Gerstein, by the exertion of his medical skill amongst the people of Jerusalem, was the means of bringing large numbers of the Jews to listen again to Christianity, after they had entirely withdrawn themselves at the command

of the rabbi. In a letter I received lately from Jerusalem, Dr. M'Gowan, after describing the hospital for the Jews there, and its method of management, thus concludes:—"We have had to contend with the strong prejudices of the Jews themselves, in receiving relief of this peculiar domestic character from Christians; and their prejudices are more inveterate in Jerusalem than in any part of the world. Excommunications have followed each other without number against those of the people who shall cross the threshold of our hospital: but though these interdictions have for a time deterred patients from applying for relief, yet the effort has at length proved unavailing, and they are now laid aside as useless. Upon the whole, I may say, that it hath pleased the Lord to bless our efforts far beyond our poor deserts, and most sanguine expectations. Our hospital has been rendered a real blessing to the poor outcasts of Israel, not only in relieving their bodily ailments, but in opening their hearts to the warmth of Christian love, which has sympathized with their suffering, and poured oil and wine into their wounds. That a Jew should look upon a Christian as a friend and brother is a great result; it is the best and surest preparation for receiving the blessed truths of the gospel."

In Siam, Dr. Bradley introduced vaccination, and became more than the Jenner of an empire of five millions. In Ceylon, Dr. Scudder, by his wonderful healings, eclipsed their great idol; and, as in Lystra of old, they sought to worship him as a god. In China, progress has been great, and promises



almost unlimited increase. In 1820, a British medical gentleman established a small hospital at Macao. In 1827 he was followed by another medical man, and to both of these medical missionaries the sick, the maimed, and the blind resorted in crowds. In 1835, Dr. Parker, from America settled in Canton, and to him patients of all ranks flocked from all quarters. Other labourers have joined since. Now the applicants for relief are counted by thousands; and, true to the apostolic plan, while they are healed of all manner of disease, they have the gospel preached unto them. So bright is the prospect of success in that vast empire, that we find one of the missionaries thus expressing himself:—"I have no hesitation in saying that it is my solemn conviction, that as yet no medium of contact, and of bringing the people under the sound of the gospel, and within the use of the means of grace, can compare with the facilities afforded by medical missionary operations."

Now, there is nothing new in all this. "The thing which hath been," says the preacher, "it is that which shall be, and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time which was before us." Such is the case in the present instance. Medical agency for the spread of the gospel is not new. It is as old as the gospel. Was not Luke, the inspired writer of one of the Gospels and of the Acts of the Apostles, the "beloved physician?" Was not the gift of healing

imparted by our blessed Lord to his Apostles ; and was not this gift eminently honoured as a means of spreading the gospel amongst the unbelieving Jews and heathen in the primitive apostolic times ? Do we not read, in the 3rd and 4th chapters of the Acts of the Apostles, of the lame man who sat at the gate of the Temple called Beautiful, begging alms, having been cured of his lameness through the instrumentality of the Apostle Peter ; and that, soon afterwards, five thousand men were added to the Church of Christ ? Now we are disposed to view it as a token for good at the present time, that the Lord is pleased to employ the gift of healing as a means of spreading the gospel ; and the establishment of medical missions is not now problematical. Their efficiency has been tested, and sufficiently proved, as testimony has been given in favour of this kind of agency by professional brethren, by missionaries, and by others. \* \* \*

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#### DEPARTURE FROM DUMFRIES, ROUTE TO GIBRALTAR.

Characteristics of Fellow-passengers—The Passport and Diploma—  
The Jewish Controversy—Progress of the Voyage—The Rock of  
Gibraltar.

*Bay of Biscay, on board the "Royal Tar,"*  
7th April, 1846.

\* \* \* The night after we came to Edinburgh, we were specially recommended to the divine protection and blessing, at a prayer-meeting held in the Rev. A. Moody Stewart's church (St. Luke's). According to an advertisement in the *Advertiser*

and the *Witness*, a special prayer-meeting was held in Dr. Candlish's church (Free St. George's) on the following Saturday, when several Christian brethren engaged in prayer for the divine blessing upon the enterprise. We left Leith immediately after the public meeting, for London, about three p.m. There were on board a great number of passengers, every description of character, from the most degraded through vice and ignorance, to the most enlightened and pious. We had on board a notorious character, called Captain Paul M'Gregor, who had been swindling about Edinburgh and the West of Scotland on an extensive scale, passing himself for a military gentleman of large property; but he had been detected, arrested, tried, and condemned, and was now on his way, having been transported for ten years.

A great number of the deck passengers had come on board in a state of intoxication, and from time to time exhibited their agility and folly by dancing for the amusement of their fellow-passengers. In the first cabin, we had a considerable number of ladies, as well as gentlemen of the various professions, colonels and captains of the army, merchants, cadets for India, etc., about fifty in all. The first night all the passengers were more or less affected with seasickness. The next morning being Sabbath, with a view of its being spent in the service of God, and kept holy, we addressed ourselves to the captain, requesting that a meeting for prayer and the reading of God's Word might be held in the cabin, forenoon and evening, to which he cheerfully agreed. Accordingly, at eleven a.m., on the ringing of the



bell, all the passengers and sailors assembled in the cabin, forming a considerable congregation. We experienced the fulfilment of the Lord's promise that Sabbath morning, "that where two or three are met together in my name, I will be in the midst of them to bless them and do them good." After the prayer-meeting, a young married lady, who was suffering from consumption, and who had been recommended to visit a warm climate for the benefit of her health, requested me to visit her. A long and edifying conversation ensued on the condition of the soul in the prospect of appearing "before the judgment-seat of Christ," and after some appropriate passages from the Bible, we engaged in prayer. She appeared to be one of those to whom there is "now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Next morning we had again a long and interesting conversation, during which she expressed herself as possessing much peace and joy in "looking to Jesus;" that she could say, in humble confidence, "My Beloved is mine, and I am his;" that she knew whom she had believed, and that she was persuaded that he was able to keep that which she had committed unto him against that day; that in the near prospect of her end, death was stripped of his terrors; that she was enabled to say, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

We arrived at Blackwall on Monday about one p.m. I experienced much trouble in London in procuring a passport from Lord Aberdeen, which afterwards had to be signed by the Prussian, the Russian, the Turkish, and Austrian ambassadors. After great effort, visiting from one office to another, I abandoned the idea of succeeding to have my diploma attested—which had been represented as absolutely necessary by our Missionary at Jassy. Lord Aberdeen stated that he could only attest signatures, and referred me to the Home Office; the Home Office referred me to the Lord Advocate for Scotland; he again referred me to Mr. Liston, surgeon; and after Mr. Liston had kindly attested that the diploma was perfectly correct, and that he knew the signatures, then they did not know Mr. Liston's signature. I therefore relinquished the attempt. The diploma attested itself, and the passport specified me as an English medical practitioner. On the Monday evening I was present at a prayer meeting held in the National Scotch Church, Regent Square. On the Tuesday evening I attended a large public meeting, held for the purpose of promoting Presbyterianism in England, presided over by the Marquis of Breadalbane. The room in Hanover Square, where the meeting was held, was large, and tastefully decorated. The meeting was crowded, and the addressos delivered were impressive. We left London on Thursday, by railway, and, after travelling for three hours, we slept at Southampton, and left for Constantinople, on board the "Royal Tar," Friday, the 3rd of April.



The day on which we left Southampton, I had an interesting interview with a Jew, from whom I had occasion to purchase some articles. He was intelligent, and, as I had occasion afterwards to know, honest in his dealings. In the course of conversation I happened to mention that I was going out to practise, as a medical man, amongst his brethren in Turkey, which led to a conversation regarding the Jewish and Christian dispensation. He expressed his hope in the speedy appearance of the Messiah promised to his fathers. Having been asked, "Of whose seed the Messiah was to come?" he readily replied, "Of the seed of David." Being again asked how he could now be certified that the Messiah he expected still to come was really of the seed of David, seeing that the genealogies of the Jewish people were now quite lost, and had been so since the days of Jesus Christ, he was silent. This led to a cursory glance at the prophecies regarding the Messiah in the Old Testament, a copy of which he produced in Hebrew, with a literal English translation attached, which he used in the synagogue. He attempted an explanation of these various passages, but in a vague and indefinite manner, and then listened very patiently to an explanation of all these several prophecies meeting their exact fulfilment in the person of the Lord Jesus Christ. "May the Lord remove the veil from this man's heart." He did not appear to see the bearing of the 53rd chapter of Isaiah; but the latter part of the 9th chapter of Daniel seemed to be understood by him. The "seventy weeks" and the "cutting off of Messiah,



but not for himself," seemed to be brought home to his understanding. An endeavour was then made to direct his attention to man's "fallen state;" how that both Jew and Gentile were by nature "dead in trespasses and sins;" how that "all had sinned and come short of the glory of God," and in a state of nature were lying under "the curse of a broken law," for "cursed is every one that continueth not in all things which are written in the book of the law to do them;" that "Christ had redeemed us from the curse of the law, being made a curse for us;" that the purpose of God in sending Messiah was to deliver a world from ruin; to abolish sin and death; to deliver men not only from the punishment due to them for sin, but to make them holy; to purify and immortalize human nature; and thus, in the most exalted sense, to be the Saviour of all men, and the blessing of all nations—"And I, if I be lifted up, will draw all men unto me." He did not appear to understand this view of the nature and office of the Messiah.

He advanced some objections to professors of Christianity, who professed to believe in the Old Testament as well as the New. By the law of Moses they were commanded to worship the Lord Jehovah alone; "Hear, O Israel, the Lord our God is *one* Lord:" whereas Christians worshipped "*three* Gods." I replied that Christians worship also only *one God*; but that the difference between Jews and Christians was, that we Christians believed that "God was manifest in the flesh."\* That "Christ

\* 1 Tim. iii. 16.

was God," was proved by the Old Testament as well as by the New—"Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel."\* "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."† One of the last objections he made to Christianity was the practice of Christians themselves—the inconsistency of their life with their profession: "By their fruits shall ye know them." This was the most difficult of all his objections to meet. I could not but admit the truth of his observations; but in reply stated, that all were *not* Christians who were nominally so—"For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."‡ I then referred him to the New Testament, which he said he had never read, but which he promised to procure and read. May the Lord grant to this man his Holy Spirit to open his eyes, that "he may look upon Him whom he has pierced," and "mourn;" that "he may believe in the Lord Jesus Christ, and be saved." I had little time; but short as the interview was, it was very interesting, and a preliminary lesson to me in the work in which I was engaged.

\* Isa. vii. 14; Matt. i. 23.

† Isa. ix. 6.

‡ Rom. ii. 28, 29.

*Malta, April, 1846.*

\* \* \* After a pleasant passage of eight days from Southampton, we cast anchor in the Bay of Gibraltar, at six p.m., the 11th April. From the name, "Rock of Gibraltar," I had expected to find a barren inaccessible rock; but instead of this, the eye, on entering the bay, was gratified with the sight of luxuriant vegetation, distributed into gardens, groves, and plantations. After the visit of the pratique officer, boats belonging to, and manned by swarthy Spaniards, approached the steamer to take any passengers on shore who should be disposed to land for a few hours; and, notwithstanding the short period allotted for our sojourn, being compelled by the discipline of the garrison to leave for our vessel at half-past ten, most of the passengers availed themselves of the opportunity of landing. As soon as we had set foot on shore, we were requested by an officer, appointed by the Government for that purpose, each to write his name in the "Travellers' Book;" and such of the passengers as were not naturalized British subjects, were compelled, before they were permitted to enter the town, to take passports, which were again delivered to the officer on guard, previous to being allowed to leave the shore. It being nearly dark when we landed, and having only a short time to remain, we saw but little of the town itself, or of the public buildings. After passing through several strong gates, each guarded by a mounted British soldier, we entered the main street, which was narrow, though very clean. Tho

houses on each side seemed tastefully built, almost all with green jalousies instead of glass windows, which had a cool and refreshing appearance. We wended our way through a dense and motley population of Jews (recognized by their peculiar physiognomy), Turks, Moors (with their large swarthy features surmounted by a turban, and enveloped in large flowing robes), Greeks, Arabs, swarthy Spaniards (distinguished by their large, elegant sombreros), and British soldiers, belonging to Scotch, English, and Irish regiments. Being the Jewish Sabbath, a great number of the principal shops were shut, and the places we saw open gave us but an unfavourable impression of the town.

Every other shop was either a barber's or a cigar dealer's. There were many drinking taverns, resembling our gin-palaces in England, gaudily fitted up, and crowded by groups of individuals of various nations, some drinking, some smoking, and some playing cards. After making a few necessary purchases, and visiting the Commercial Square, formerly the Grand Parade, where, as we were informed by the porter at the gate, in "broken English," damaged goods were almost daily sold by auction, attracting to the place people from the various neighbouring nations; and the Government House, which was formerly a convent; we emerged from the town at the south gate, and visited the different bastions and batteries, at every turn meeting a British sentinel with fixed bayonet. As far as the moonlight permitted, we saw the Alameida, public walks and grounds tastefully laid out, at the expense

of the Government, for the use and pleasure of the inhabitants. After traversing a great number of batteries of mounted cannon, we passed the hulks, which at present are tenanted by four hundred convicts from different nations, compelled to labour at the fortifications, which are much increased since Gibraltar came into the possession of the English, and to which at present considerable additions are being made, about nine p.m. we returned to Ragged-staff Fort and Pier, where our boat was appointed to be at half-past ten. We were kindly received by the English officers on guard, who entertained us till the time appointed for embarkation, affording us much information regarding the town and garrison. The population is about 30,000, of whom 5000 are Jews, and 3500 British soldiers. The batteries are at present mounted by 700 guns of large calibre, some of which are carried to the top of the rock; 300 more cannon could be added on an emergency, so that the place is almost impregnable. Gibraltar, as the key to the Mediterranean, is of course a fort of the utmost importance to the British nation. When the appointed hour arrived, a bell was rung, a drawbridge was lowered by soldiers, and after descending a spiral staircase, and passing through strong gates, twenty-four of us embarked in our boat, and were safely deposited on board. The sea-breeze was quite refreshing after traversing the narrow streets of the town, where the air was exceedingly hot and sultry. Having taken on board a sufficient supply of coal, we were prepared to weigh anchor, 12th April, at



half-past six a.m., for Malta. The weather for several days was delightful, the breeze favourable, and our voyage very pleasant, coasting along the shores of Africa, occasionally seeing the coast of Spain on our left.\* \* \*

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#### FROM GIBRALTAR TO GALATZ.

Paul's Shipwreck—Harbour of Valetta—The Quarantine-master—  
Beggars at Malta—The Motley Groups—Government House—  
Climate and Scenery.

*Constantinople, April, 1846.*

\* \* \* After a pleasant voyage of five days from Gibraltar, to the great satisfaction of all on board, we reached Valetta (the chief town of Malta), the entrance to the harbour of which is one of the most stately and agreeable views I have ever seen in all my travels. Previous to entering the harbour, the spot was pointed out to us supposed to be the scene of the shipwreck of St. Paul, as described in the 27th chapter of the Acts. All the incidents arose vividly before my "mind's eye," as described by St. Luke: I pictured in my imagination the soldiers, the sailors, and prisoners, "casting themselves into the sea, and all escaping to land, some swimming, and the rest on boards, and some on broken pieces of the ship." On entering the harbour, the small basin appeared busy with a hundred ships. On the one side the huge guardship, a community in itself; on all sides merchantmen loading, and crews cheering, under almost all the flags of the



world, flaunting in the sunshine; a half-score of busy black steamers, perpetually coming and going, puffing and hissing, in and out of the harbour; slim men-of-war barges shooting to and fro, with long shining oars, flashing like wings out of the water; hundreds of painted town boats with high heads and white coverings, down to the little tubs, in which some naked, tawny, young beggars came paddling up to the steamer, entreating us to let them dive for half-pence. Around this busy harbour arose rocks blazing in sunshine, and covered with every imaginable device of fortification. To the right St. Elmo, with flag and lighthouse, and sentries of the 42nd regiment of Scotch Highlanders, their bright bayonets glittering in the sunshine, and their black plumes waving in the sea-breeze. Opposite to this was the military hospital, looking like a palace, and all around the houses of the city of Valetta, for its size, the handsomest and most stately in the world. Even the grog-shops, which we saw on our left on entering the harbour, reminded us of home, with their sign-boards—"Paddy's Goose," "Cross Keys"—though situated in the worst part of the city, looked like little palaces, when we dropped anchor.

Previous to any communication being permitted with the shore, we were visited by the quarantine-master, who appeared in his boat alongside, and sent up a wooden box on board our steamer, calling for the surgeon to appear to deposit in the box of health, and give in his report of the sanitary condition of the crew and passengers. When these important documents were deposited

they were conveyed to the quarantine-master's boat, and the box having been opened, we were much amused at the official mummerly of this very dignified personage. He drew out two long pairs of tongs, and seizing the papers with one pair, he stretched them out with the other, held them open till he had ascertained their contents, and then pronouncing, in a very authoritative tone, "*Laissez aller*," or words like those, our ladders were lowered, and shore boats were permitted to approach us. Immediately, more than one hundred such boats surrounded us on every side, their owners clamouring vociferously in the different languages, and proffering their services to convey us on shore. About fifty of our Indian passengers were then transported with their luggage on board the Oriental Company's steam-ship, the "*Hibernia*," which was to sail for Alexandria the same evening. Only a few passengers remained with us for Constantinople.

About an hour after our arrival in the harbour, we proceeded to land, and Valetta did not disappoint us on a nearer inspection, as do many of the Eastern cities. The moment we landed, we were waited on by multitudes of natives, proffering their services as to some great personages. Half-a-dozen coaches were offered for our accommodation with the utmost politeness. Invitations were given to as many hotels, and there were guides innumerable. We were surrounded also by beggars, with all their professional importunity—for begging is a branch of business in Malta, handed down from father to son, as an heirloom in the family; we

were so surrounded that we could not proceed up the town. I was therefore compelled to entreat them to let me alone, by prompt compliance with which request they proved their politeness. We then proceeded, under the pilotage of our boatman, to make the tour of Valetta, first depositing our letters in the post-office. The streets were crowded with a lively, comfortable-looking population. The houses were all handsome, built of beautiful white stone, with balconies and projecting windows. The lights and shadows, the cries and stench, the fruit-shops and fish-stalls, the dresses and clatter of all nations, the soldiers in scarlet, and women in black mantillas, the beggars and boatmen, the barrels of pickled herrings and macaroni, the shovel-hatted priests, the bearded capuchins, the tobacco, grapes, and onions, the sign-boards, the statues of saints, and the little chapels, which meet the eyes of the stranger in Valetta, as he proceeds up the famous stairs from the Watergate, altogether make a scene of such pleasant confusion and liveliness as is seldom witnessed. The effect of all this group of multitudinous objects is heightened by the brilliancy of the sky; the houses and public buildings being all stately—castles and palaces abounding all around.

After traversing a great number of narrow but exceedingly clean and beautiful streets, we at length reached the Government House, and passing the guard, entered the inner courts. This is a magnificent structure, built in the manner of Holyrood House, and not much inferior to it in size and beauty—as far as we saw it externally, for we did

not enter it. At the further end of the inner court was a beautiful large statue of Neptune, with his trident, standing over a dolphin. Beneath this statue was a fountain of water, with an artificial stream constantly pouring into it. In the pond we saw fishes of different colours. Opposite the Government House stood the main guard-house, roomy and handsomely built, in front of which lounged a few soldiers of the 42nd and 88th, with the grave sentinel passing to and fro. On the door of the guard-house was the following inscription:—  
“*Magnæ et invictæ Britanniaë, Militensium amor et Europæ vox has insulas confirmat, A.D. 1814*”  
—“To great and invincible Britain, the affection of the Maltese and the voice of Europe confirm these islands, A.D. 1814.” After making a few needful purchases, we proceeded to the highest fort, in the centre of this beautiful city, from which we could see the country all around—the ancient town of *Civita Vecchia*, the innumerable fortifications, the different streets, churches, and other public buildings. On all sides were planted cannon of large calibre, with groups of balls surrounding them; on the north-east we saw the quarantine harbour, with a few vessels lying in quarantine; in the north-west was the chief harbour with the inner basins, in the innermost of which lay our steamer.

The harbour was much crowded with merchant sailing-vessels and steamers of various nations, mixed with a few French and English men-of-war steamers, and hundreds of painted native boats, with their large prows, traversing the basins in all

directions. It was nearly twelve o'clock when we arrived in the harbour, and as we were appointed to sail by six p.m., we had little time to remain on shore; and accordingly, after visiting a few more of the public buildings, and the promenade, we returned to our steamer. The island of Malta lies in lat. 35°55' N. The country is in general rocky and sterile, yet it produces considerable corn, cotton, and fruits; but, as a military station, it is of the utmost value to the British nation. The climate is delightful, and living very cheap, so that it has passed into a proverb, that for “a half-penny a-day a Maltese can have fish, flesh, and fowl,” but the difficulty is to get the half-penny. The population is estimated at upwards of 100,000, of whom from 30,000 to 35,000 are in Valetta. There are very few Jews here. Most of the population are under the dominion of the “Man of Sin.” An Episcopalian church, as you are aware, has been lately erected by Queen Adelaide. There is an extensive field for the labours of our missionaries here. My stay was so limited that I could not visit any of them. On Friday, the 17th April, having taken on board a sufficient supply of coals, we sailed from Malta.

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#### FROM GALATZ TO JASSY.

The Dardanelles—The Golden Horn—National Costumes—Armenian Institution at Bebee—Stamboul—Rabbi Itchak Bassan.

*Galatz, May 4, 1846.*

\* \* \* For several days after leaving Malta, and during our voyage through the Grecian Archipelago,



the weather was rainy, and so hazy that we saw but little of the various islands with which this sea is studded. We only saw Cerigo, Zoa, Mitilene, and Tenedos, and some of the smaller islands. But as they could only be seen imperfectly, from the haziness of the atmosphere, they did not interest us much. We then entered the Straits of the Dardanelles, when the weather became more agreeable, and the view on both sides was magnificent. The first Turkish town we reached bore the name of the straits, having a strong fort, and another fort on the opposite side, completely commanding the entrance to the Dardanelles. Here we waited until our ship papers were taken on shore, *visèd*, and a passport granted to us. On approaching Gallipoli, a large and picturesque Turkish town, on the European side of the Dardanelles, we were boarded by the first lieutenant, with a boat's crew, from the "Hibernia," one of our English three-deckers, then at anchor in the harbour, mounting 120 guns, and carrying about 800 men. She presented a formidable appearance. After sailing through the Sea of Marmora, which treated us very roughly, on the morning of Thursday, the 23rd of April, we came in sight of Constantinople; and such a magnificent spectacle burst upon our view as baffles all description. It must be seen, to form any notion of the impression its grandeur made upon us at first sight.

As we rounded the Seraglio Point, and entered the Golden Horn, the city of Stamboul, on the left, spread out before us to an immense extent, with the seraglio, palaces, mosques, and minarets glittering



in the morning sun; and Pera and Galata, each a city in itself, extending far to the right, interspersed with beautiful towers, and the palaces of the European ambassadors. On the opposite coast (the Asiatic) arose another city, Scutari, which appeared as extensive and beautiful as the other quarters. We steered for our place of anchorage through the midst of a forest of masts, on every side of us ships of all nations, steamers and men-of-war, with caiques, or Turkish boats, passing and repassing us, carrying passengers of diverse countries, in their different costumes, from one side of the Golden Horn to the other, or to and from the various vessels in the harbour. The Greeks were conspicuous by their scarlet caps, or fez, with their long, blue silk tassels, their white kilts and red stockings. The grave Turks were distinguished by their turbans, flowing robes, and long beards. Next, the various European nations, with whose costumes I was familiar; and last, though not least, the Turkish ladies, whose dress is singular, but by no means elegant or graceful, indicative rather of slovenliness, consisting of a white muslin veil covering the whole head and face, with the exception of the eyes and half of the nose, and, spread over the upper part of the chest, a dark-coloured mantle hanging loosely over the shoulders and reaching to the heels, and the feet encased in yellow boots and slippers. At a short distance we observed the two beautiful bridges of boats, one of which has been lately built by the Sultan, across the Golden Horn, at a great expense. They were crowded with passen-

gers, passing and repassing from Stamboul to Galata and Pera.

At last we cast anchor, and immediately proceeded, under the conduct of a Greek guide, to the residence of the Rev. Mr. Allan—whom, with his amiable family, I had soon the pleasure of meeting—as well as the Rev. Mr. Wingate, whose family were here *en route* to Pesth. On the same evening we went to a prayer-meeting, held every Thursday evening, in the house of the Rev. Mr. Goodall, one of the American missionaries labouring among the Armenians in Turkey. It was refreshing to our spirits to hear the praises of Jehovah sung, and to join in prayer with this “little flock” of the Lord Jesus, in the midst of a city of such gross spiritual darkness and destitution as Constantinople. The following day, Friday, in company with the Rev. Messrs. Allan, Wingate, and their families, we visited the American Armenian Institution at Bebec, on the Bosphorus, situated about six miles from Galata. We travelled thither in two arabys—such is the name given to the Turkish “hackney coaches”—which are fancifully painted and decorated both inside and out, but by no means pleasant to travel in. The araby can, with difficulty, accommodate three or four persons. There is no door, only a small window, to creep in and out by, and not being mounted on springs you are sure of being well jolted. About one o’clock p.m. we arrived at the residence of the Rev. Mr. Wood, one of the American missionaries to the Armenians. This was beautifully situated in a deep dell on the banks of the Bosphorus,

surrounded by numerous houses and gardens. We were hospitably entertained, and afterwards a short description was given us of the origin, progress, success, and method of management of this institution.

In the afternoon we visited the Institution House, which is a large building, rented at 20,000 piastres, or nearly £200 sterling per annum. It is conducted very like our boarding-schools at home. The pupils are lodged and boarded in the house. It had been commenced by the American Board of Missions, several years previously, in the village of Bebec, and had been instrumental in diffusing the light of science as well as of evangelical religion among the young Armenians. There were about thirty young people educated in the institution at this time, but we did not see them assembled, as it happened to be the vacation. On application for admission to this institution, the means of the parents are carefully ascertained, and the pupils are admitted on payment of a small fixed amount per annum for bed and board. But if the friends are poor, the pupils are admitted gratis. Many of the sciences, as natural philosophy, chemistry, popular anatomy, mathematics, navigation, etc., are taught in this establishment, besides the languages, ancient and modern. We were shown the various instruments necessary in the teaching of these sciences, which must have been furnished at a very considerable expense. There is also an extensive and excellent library attached. This institution is supported at a considerable expenso by congregations in America, and, notwithstanding but little fruit

has as yet appeared, the faith and patience of these Christian congregations in America are manifested by most liberal contributions towards its support. We spent this evening at Mr. Allan's, in the company of Dr. Leitner, our medical missionary to the Jews in Constantinople, himself a fruit of the Free Church of Scotland Mission to the Jews in this city.

Next morning, according to appointment, Dr. Leitner called upon me at ten o'clock, and we proceeded, in company, to visit several sick Jews. We traversed many dirty narrow streets and lanes, consisting mostly of dilapidated wooden houses, before we reached the patients. The apartments were offensively dirty, and scarcely habitable. The furniture, clothing—the countenances of the inmates—everything around, indicated the utmost wretchedness and squalid poverty. The doctor prescribed for some, and begged me to examine and prescribe for others. On entering one of the houses to visit a patient, we found a Jew reading, with much earnestness, a Hebrew New Testament. One apartment which we entered was hung around with portions of the Sacred Scriptures in Hebrew, neatly copied. On taking down one of these, it proved to be the 121st Psalm. After examining and prescribing for a considerable number of patients, we visited the class for reading and explaining the Holy Scriptures, in the mission school-house here, under the care of the Rev. Mr. Allan. We next crossed the bridge of boats, to visit the Turkish side of the city, called Stamboul. We entered a Turkish coffee-house and refreshed ourselves with

coffee, served up to us in very small cups. We had little time to spare, and saw but little of Stamboul at this time. We visited some of the principal mosques, which presented a most imposing appearance, but we could see no further than the outward courts, as no one is permitted to visit the interior without a firman from the Sultan. We glanced at Sultan Mahmoud's tomb, which was built entirely of marble; the interior floor was covered with rich carpeting. The coffin was highly adorned, and the chandeliers and other moveables were magnificent. Amongst other curiosities, we visited the "Milles Colonnes," the Egyptian obelisk, and the serpent in the Hippodrome; we passed the Sublime Porte, and the chief of the Government buildings. The next day, being Sabbath, in company with the Rev. Mr. Wingate, we visited the American Missionary Chapel in Pera. The Rev. W. O. Dwight, a missionary from America, preached from Rom. xiii. 11. In the afternoon the Rev. Mr. Wood, whom we had visited at Bebec the preceding Friday, conducted the services in the Free Church Mission Chapel. At four p.m. a service for the German Jews was conducted by the Rev. Mr. Kœnig. The attendance was good, and the strictest attention and solemnity manifested. We concluded the Lord's-day with a private prayer-meeting, and the reading of a sermon, in Mr. Allan's house.

On the Monday following, at ten a.m., Dr. Leitner, by appointment, proceeded with me in a caique up the Golden Horn, to the village of Peripashah, which, with the suburb of Khaskioy, is said to con-



tain about 20,000 Spanish Jews, natives of Turkey, and subjects of the Sultan. We visited the residence of their chief rabbi, Rabbi Itchak Bassan, reputed to be one of the most learned and influential of the Spanish Jews in Constantinople. After crossing the courtyard, we entered the house, and were introduced by the servant-in-waiting into a large and handsomely-furnished room; and, in a retiring room off from this, we were presented to the Rabbi, seated in the Turkish fashion (cross-legged) on the divan. His appearance was striking, and quite patriarchal. He appeared to be about sixty years of age. His head was adorned with the elegant turban, the distinguishing head-dress of the Spanish Jews. He was enveloped in a loose flowing robe; from beneath were visible his feet, encased in the usual yellow Turkish slippers. His beard was gray, and reaching down to his knees, as he sat cross-legged on the divan. His physiognomy would have marked him out to a stranger to be a descendant of Abraham, being decidedly Jewish. His forehead was large, indicating intelligence and benevolence of disposition, and his keen black eyes sparkled occasionally with intelligence and passion, when excited by conversation; though the general expression of his countenance, when in repose, was obscured by the habits of indolence and indulgence so general amongst all the inhabitants of Turkey; partly the effect of the warm climate, but chiefly from the narcotizing influence of tobacco so universally used here. On our entrance, the Rabbi descended from his divan, and received us most kindly,



and, after saluting us in the Eastern fashion, placing his right hand on the region of the heart, then pointing to his forehead, then carrying the hand to the heart again, he returned to his divan. A conversation was commenced between the Rabbi and the Doctor, in Hebrew, which I did not understand, but which was interpreted to me from time to time by the Doctor. The Doctor had previously introduced me as a "Hekim" physician, from Scotland, on my way to Jassy, Moldavia.

During conversation, I observed the Jewish ladies of the family passing and repassing the door of our little retiring room. I expressed a desire to be introduced to the ladies, which the Rabbi kindly complied with. The ladies then joined our company: all of them were beautiful, with handsome figures, and large black eyes, expressive of intelligence and sensibility. One little girl, I observed particularly, had a most sylph-like figure and lovely features; she was richly dressed in the peculiar costume of the Spanish Jewesses, having her hair neatly plaited and decorated with wreaths of flowers. The rites of hospitality were then tendered to us in the Turkish fashion. The chibouk, or long Turkish pipe, was presented to each of us, and, after going through the ceremony of smoking (for smoke I could not), coffee was served in small cups. One of the ladies here left our company for a little, and returned with a Hebrew New Testament in her hand, holding it out to me. I asked the Rabbi if he had ever read that book. He answered, "No; it would be a sin." The attention of the Rabbi was

then directed by the Doctor to the subject of the Messiah, the theme which chiefly engages the attention of the Jews ; and the prophecies in the Old Testament regarding his advent were then read and discussed, more especially the 53rd chapter of Isaiah and the 9th chapter of Daniel. The Doctor explained that all the prophecies in the Old Testament regarding the Messiah were literally fulfilled in the person of Jesus Christ of Nazareth, whose birth, life, death, and resurrection, with the history of the establishment and progress of Christianity after the ascension of the Lord Jesus Christ to heaven, and its principles and practice as inculcated by Himself, as well as the prophecies regarding the events which were to take place from the time of Christ to the end of the world, were all contained in the little book now in our hands—the New Testament. The Rabbi promised to read the New Testament ; but afterwards rejoined, “ Though I cannot agree with the Christian faith as taught by the Scottish Christians, and though I cannot comprehend the motives of their arduous labours, and of the great expense it must cost them to send out and support missionaries to the Jews, yet I give them credit for being actuated by disinterested motives and a desire to do good, and I love the Scottish Christians with all my heart.” Dr. Leitner then prescribed for some of the ladies, who were his patients, and, on taking leave, the Rabbi descended from his divan, shook hands with us most cordially, and, along with some of the ladies, accompanied us to the door, and hoped to see me again if ever I should visit Constantinople.

\* \* \* At the time we arrived in Constantinople, the houses of the missionaries, both from America and Great Britain, were full of evangelical Armenians who had been persecuted for conscience sake, and to whom the missionaries had seen it their duty to give shelter and protection, as they had been driven from their shops and houses, and deprived of all their temporal comforts. Some had lost all their property and means of living, and many were suffering from disease, to whom I was called upon to impart medical assistance. The following statement, regarding the Armenian people and the present persecution, was kindly communicated to me as prepared by one of the missionaries from America to the Armenians:—

“Of the three millions of Armenians in Turkey, the majority are still to be found in Armenia, while the city of Constantinople alone contains not less than 150,000 of that race, and they are to be found in large numbers in nearly all the great cities of Turkey. The Church to which they belong, though not acknowledging the Pope of Rome, like the rest of the Oriental Churches, resembles the Roman Church in the mass, the worship of images, relics, and pictures, doctrines and practices.

“A mission to the Armenians was commenced in Constantinople, in 1831, by missionaries from America, who have ever since been labouring in various parts of Turkey among that people, with the design, not of proselytizing them to any sect, but simply to declare unto them the truth as it is in the gospel of Jesus Christ. They have left the result to the provi-

dence of God, indulging the hope at times of a reformation within the Church, that should bring it back to evangelical purity. These missionaries, who have been residing at Constantinople, Smyrna, Brooza, Trebizond, Erzeroum, etc., as a means of contributing to this desirable end, besides preaching the gospel, and conversing with persons of all ranks and orders, have translated the Scriptures into the modern languages of the people, circulated religious books, and established schools. As the result of the reading of the Word of God, and listening to plain exhibitions of the gospel scheme, thousands of Armenians in Turkey have become intellectually enlightened, and acknowledge the truth of the evangelical system in contradistinction to the traditions in which they had before trusted, while hundreds, by the grace of God, have received the truth in the love of it; these latter, by receiving the truth, were soon led to feel that certain dogmas and practices of their Church are sinful, and that they could no longer innocently, and with a good conscience, practise them, and they would not conform hypocritically for the sake of temporal advantages.

“The ecclesiastical powers of the Armenian Church becoming acquainted with this state of mind of the evangelical Armenians, began, five years since, to prohibit the people from reading the modern versions of the Scriptures, and the books from the mission presses, and to prohibit the youth from attending the mission schools.

“But these means having been found insufficient

to discourage the awakened zeal of the people for the truth, more stringent measures were adopted, so that for the last four or five years, there has hardly been a period when, in some part of the empire, men were not suffering persecution for righteousness. The servants of God, including priests as well as laymen, have been banished, or exiled to distant countries, oppressed with increased taxes or heavy fines, imprisoned in dark holes, with chains round their necks and feet, or bastinadoed almost to death, at the instigation and in the presence of the village priests.

“But this degree of persecution has still been insufficient to stop the spread of light, or to extinguish the love of the truths of the gospel in their awakened minds. In Constantinople, especially, the interest in becoming acquainted with the true method of salvation has continued to increase; the ecclesiastics and primates of the Armenian Church, feeling that something must be done, and aware that the largeness of the number of those who are evangelically disposed, incapacitated them from exiling all, devised a new course of persecution. In the first place, on the first Sabbath of February, the patriarch solemnly excommunicated, with anathemas, all the adherents of the ‘new doctrines.’ Now, although the evangelical Armenians love the community in which they were born, with all the strength of natural feeling, they could still bear in silence the merely being excommunicated from a particular church on account of their adherence to the gospel of Christ. But this was



far from being the solo design or result of the anathema; their position, as excommunicated persons, has been made a pretext, with the connivance and aid of the Turkish authorities, for putting all of them out of the pale and protection of the civil law—for depriving them, without appeal, of their houses, shops, and trades—for false actions in court, and false imprisonment. Their enemies, to effect this result, have employed all their power. The patriarch holds up the terror of the anathema to every one, however near of kin to the persecuted, who buys from or sells to them, or refuses to join in bringing calamities on these pious men. Calumnies are circulated in high places as to the nature of this religious movement. The moneyed influence of Constantinople, which is chiefly in the hands of Armenian bankers, is brought to bear with fearful effect in preventing any person, high or low, civil officers, merchants, shopkeepers, or householders, from relieving or sustaining the persecuted. They are driven out of residences owned by themselves, or held for a term by contract—they are spoiled of their goods—all but one of their shops in the city have been forcibly shut—many have been iniquitously deprived of their trade licenses—and four are contemptuously and cruelly confined in a foul prison. They are persecuted for debts never contracted or not yet due, and are impotent to secure their own debts by the arm of the law; their houses are mobbed and stoned, and it has become impossible for them to walk safely in many parts of the city, and the thousands who sympathize with them

in their distress are deterred by threats of similar injuries from becoming their sureties, or testifying to the truth; and, to crown all, they are threatened with banishment.

“The number who have been made to suffer in consequence of these persecutions is probably several hundreds, including families; and the number who have felt themselves obliged to succumb to the demands of the ecclesiastics, to keep their families from starving, is not a few. Yet we rejoice to state that, with three or four exceptions, all those who had given evidence of sincerity have shown great firmness of faith, cheerfully suffering persecution for Christ’s sake. They are chiefly men of the middle walks of life, who are in comfortable business, and are of solid and sober character. But they had the boldness to throw themselves into the breach for the cause of Christ and his Church, ready, as they hope, to suffer even unto death, thinking not so much of immediate deliverance for themselves as of contending for spiritual and religious privileges for the hundreds in Turkey and Syria, and for future generations, whose lot is depending upon the issue of this struggle for the faith at the capital.

“And now, in behalf of these, our persecuted brethren in Turkey, we, as their most natural representatives, feel constrained to address evangelical and Protestant Christians throughout the world. They have in common claims for our co-operation and sympathy. Having embraced cordially the eternal truths of the gospel, and taken it as the sole standard of appeal for doctrine, they must be

regarded as having essentially the same faith as that of the Protestant Churches. Besides this, they are made to suffer with the very name of Protestant attached to them by all their enemies as a reproach, and made to be synonymous with blasphemer and atheist. Are not men who are made to bear our name, and who are substantially of our faith, in a city of Europe, in the middle of the nineteenth century, in the presence of unpersecuted Greeks and Roman Catholics, and in the presence of representatives of six Protestant powers, when exposed to every hardship and wrong merely for their religious opinions, entitled to appeal to enlightened Protestant countries for sympathy and aid, and for the exertion of influence in their favour?

“We believe that they are thus entitled, and that they will find the needed aid; and, therefore, we have actually taken upon ourselves the responsibility of receiving, in the name of Christ, one or two hundred persons, thrown by oppression on the wide world, deprived of the right to work for their own support, and of providing them for the present with food and shelter, at the charge of the Universal Church of Christ, persuaded that this is what all the friends of the rights of conscience would expect and demand at our hands; and we shall not cease this necessary provision for them till we see, from the want of the supply, that there are none who care for the interests of truth here. ‘Remember them that are in bonds, as bound with them.’

“But although we here allude to their pecuniary wants, our principal object in stating these facts is

to excite such an expression of opinion, on the part of our fellow-Christians in Protestant countries, as shall secure for the persecuted evangelical Armenians in Turkey the free exercise of their religious sentiments ; and that it be no longer the sole condition of their being unmolested in their persons and property, that they conform to doctrines and ceremonies which they and we regard as forbidden by the Word of God. In Turkey, while every other form of the Christian religion is recognized by the government and tolerated, shall men having a faith resembling our own be treated, on that account alone, as the vilest of the vile? Besides, all classes of Christians here—Greeks, Roman Catholics, or Armenians—find powerful friends, and among Protestant ambassadors, who are active to plead for them when oppressed, shall it be known and declared here that their being called Protestant is to be the very barrier to any decisive and effectual efforts in behalf of evangelicals? We cheerfully acknowledge the readiness of Protestant ambassadors to exert themselves in behalf of those who suffer for conscience sake ; and all that we desire is, that they may not be hindered by a want of interest at home from accomplishing all the good they may be inclined to attempt. We appeal to all in Protestant countries, who love justice and hate oppression, to use their best influence, and that speedily, in such direction as may seem to them the most promising to secure the immediate removal of all obstructions to the toleration of these conscientious men in Turkey, equally with all other

Christians. We also look confidently to our fellow-Christians, that, in the name of Christ and for the love of truth and righteousness, they will show their sympathy for those who are thus suffering religious persecution, by furnishing such relief as they are able to afford." \* \* \*

\* \* \* On the morning of Tuesday, the 28th April, having taken leave of our kind friends, Messrs. Allen and Wingate, at Constantinople, we embarked on board the Austrian steamer, the "Fernando Primo," for Galatz, on our way to Jassy, the capital of Moldavia.

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#### FROM CONSTANTINOPLE TO JASSY, MOLDAVIA.

The Quarantine Station—The Route to Galatz—to Varna—The Danube—The Friendly Consul—The Brashavanca—A Fertile Country—First Impressions.

*Jassy, Moldavia, May 14, 1846.*

By the good hand of God upon us, we all arrived safe here last Friday, at noon (the 8th May). We have indeed much cause of thankfulness, for the Lord has protected us from danger on our journey. "By night and by day has the Shepherd of Israel, who neither slumbereth nor sleepeth, watched over us." \* \* \* When we arrived in Jassy, the Rev. Daniel Edwards was not there. He had left the day previous, to meet us at Galatz, and must have passed us during the night on the road; but we had the pleasure of meeting W. B., who gave us a cordial welcome. Mr. Phillips had written from Edinburgh to Mr. Edwards, that we should leave Constantinople by the second Austrian



steamer, for Galatz, and the time of quarantine being generally seven days, Mr. Edwards calculated on this, and thus we missed each other. We had left Constantinople by the first Austrian steamer, and were only three days in quarantine, which we thought long enough. When we arrived at the quarantine station, we were accommodated with one apartment to serve as kitchen, dining-room, and bedroom, furnished with two sofas, made up of a few loose unplanned boards, carelessly nailed together. One of the sofas had something like a mattress, covered with coarse blue drugget. We had also one or two chairs, which, however, were not safe to sit upon, and a very coarse deal table, with a Turkey red table-cover, which appeared never to have been intended for the table, as a portion of the table was left uncovered on both ends. Our apartment was fourteen feet by twelve, with a door whose lock was quite useless. Light was admitted into the apartment by two good-sized windows, furnished with strong iron bars on the outside, and on the inside were chintz window-curtains, supported by yellow sliders, ornamented by a large gilt brass knob at each extremity. Our view from the room was extensive and agreeable. We had, immediately under our windows, a tolerable garden, which, however, was yet only "in embryo," fenced with pretty white pillars, divided from each other by wooden rails. At a little distance from us, we saw the dark-rolling Danube, on whose bosom lay at anchor a considerable number of merchant-vessels, from different parts of the world. The country on the other side

of the Danube, being flat, was visible to a great extent, and the horizon was bounded by the Balkan mountains, which we could see faintly in the far distance. We were quite at home here, though our walks were but limited, being allowed to travel only to the banks of the Danube and back again, a distance of 200 yards, carefully guarded by a good-natured, stolid-looking, coarse-haired Moldavian, who was our servant of all work, acting in the double capacity of servant and jailer. Though in a jail, we were, on the whole, comfortable. Our provisions were tolerable, with the exception of the tea, which I should not have known to be tea, unless I had been told so.

But I have omitted to tell you of our journey to Galatz. The day we left Constantinople, though now approaching the scene of labour, yet I felt more uncomfortable and cast down than I had experienced previously. I had been much pleased with Constantinople, and regretted leaving it; had been much refreshed by intercourse with Christian brethren; pleased with the kind reception I had experienced from the Jews, and more especially from their chief Rabbi, Itchak Bassan; had been grieved in spirit at the temporal, and more especially at the spiritual, destitution of the Lord's ancient covenant people—truly, “His blood has been upon them and their children;”\* and had been urged to more earnest prayer for poor Israel, that the Lord would pour out from on high his Holy Spirit upon these “dry bones,” that they might yet live, and that the time

\* Matt. xxvii. 25.

would speedily come when the children of Israel, who have been now upwards of 1800 years "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim, shall return and seek the Lord their God, and David their king, and fear the Lord and his goodness in the latter days."\* Our voyage from Constantinople to Galatz was pleasant. The scenery on each side of the Bosphorus was picturesque and beautiful; both sides were covered with palaces and castles, embosomed in luxuriant gardens and trees. On Wednesday, April 29, about mid-day, we arrived at Varna, a Turkish town, situated on the west coast of the Black Sea, and here we were relieved of all our Turkish passengers, than whom I never saw a better-natured, more manageable race of human beings. When I say this, I say almost all that can be said in their favour; for they appear to *vegetate*, not to *live*. Early on the Thursday morning we reached the mouth of the Danube. The voyage between the town of Varna and the Danube was very rough; there was heavy rain, and the air was cold, which was felt the more keenly on account of the previous days' heat in coming from Constantinople. The steam trip up the Danube would have been pleasant, had it not been for the humid atmosphere, in consequence of the low-lying marshy plains on both sides of the river, and from the monotonous sameness, the only objects to be seen on its banks being long reeds and Russian sentinels. On Thurs-

\* Hosea iii. 4, 5.

day evening we arrived at Tchulkah, a small town on the left bank of the Danube, whose motley population crowded to the landing-place to receive us. We remained there about half-an-hour, then steaming up the Danube, we anchored in the middle of the river at about eight p.m., and, sailing next morning about four o'clock, reached Galatz about eight a.m. I despatched a note to the British Consul, J. Cunningham, Esq., who very promptly answered the summons, and made for us all the necessary arrangements for entering on quarantine. We hired a small boat, and, dropping down the river with our baggage, disembarked at the Lazaretto, into which we were ushered. On entering, all the inmates most carefully avoided us, keeping at a very respectful distance, as if we had brought some contagious disease. And, indeed, we did not feel inclined to approach too near to them, for they were so dirty and filthy, that there appeared more danger of our receiving infection from them, than of their being infected by us. But, of course, at the present time, when there is no plague, the whole affair is a matter of routine.

In the afternoon we emptied our trunks of their contents, and after all our articles had undergone the process of fumigation, about eight p.m., we were obliged to undress in the fumigation room, and put on clothes which had previously been fumigated. A tepid bath would have been very refreshing, but this was not to be found in the Lazaretto. We were visited by the medical officer of the quarantine the evening of our arrival, who informed me

that the two barrels of medicine, which the Committee had so kindly furnished me with, for the poor Jews in Jassy, could not be admitted into Moldavia, medicines being a prohibited article; and, moreover, that no doctor was allowed to dispense his own medicines. Upon mentioning this to the Consul, he told me not to "fash my thooomb," he would manage to get them through to Jassy, though not perhaps immediately; so that I was compelled reluctantly to leave my medicines, for the present, deposited in the quarantine station. We entered quarantine on Friday morning, and on the Tuesday following, early in the morning, Mr. Cunningham sent his carriage for us, as well as two vans for our baggage. We spent this day with the Consul, who entertained us with the greatest kindness. Galatz is said to contain about 20,000 inhabitants, and is rising rapidly into importance as a commercial port. It is now visited by a considerable number of British vessels. There were, however, at this time only ten British vessels at anchor in the port, one of which was from Leith. A factory for preserving beef and exporting it to England, has been lately established by an English company, and has hitherto succeeded well. There are about ten Englishmen and seventy natives employed by the company.

On the Wednesday morning we left Galatz, *en route* for Jassy, on a Jewish brashavanca (a small carriage), under the conduct of a Jewish driver, who proved to be a very steady, kind, and attentive man. The brashavanca was made of basket-work,



and very strong, covered over on the back half, resting on four small wheels, and drawn by four small but strong and active horses abreast. There was not room for our luggage inside the carriage; two large trunks were slung outside, one on each side. We reached Birlat the evening of the day we left, and remained there for the night, sleeping in our carriage, in preference to the khan, which was exceedingly damp and dirty. Next night we arrived within half a day's journey of Jassy, which we reached early next day (Friday, 8th May). I had not expected to see so fruitful a country as this province of Moldavia appears to be. I was agreeably surprised to see so level, and so apparently fertile a soil, with undulations of hill and dale, and extensive level plains, all appearing to be capable of cultivation. During the whole journey from Galatz to Jassy we saw abundance of corn and Indian wheat, with here and there beautiful vineyards, and frequently large flocks of sheep, cattle, geese, and fowls of all kinds, and large droves of horses, of rather a small breed, but strong and active. It appears, as far as the land is concerned, to be "a land flowing with milk and honey." If I was pleased with the country, much more was I delighted, when, from the brow of a hill, Jassy presented itself in all its picturesque beauty. If the place is unhealthy, it must be from want of cleanliness on the part of the inhabitants, and from the marshes around the city not being drained, and not from the situation of the city itself, which is built on the side of a gently rising hill. As far as I have yet

had an opportunity of seeing the streets, they are good in comparison with those of many Eastern cities, much wider than those of Constantinople, though they will not bear comparison with the streets of our cities in Scotland. The soil here is clay, and the streets are in general unpaved, and in dry weather are composed of dust, which in wet weather, or during snow in winter, becomes changed into mud, and renders the streets almost impassable, at least for pedestrians. But great improvements are going forward; the greater number of the chief streets are already paved with wood, which is found to answer very well, and it is expected that, ere long, all the streets will be paved. What is chiefly wanted is draining and sewers. I came to this city rather prejudiced against it, from the accounts I had received of it, that it was so unhealthy and so difficult to live in; but I have been now some weeks here, and have as yet had no fault to find with it. We reached Jassy on Friday, and Mr. Edwards did not return from Galatz till the Friday following. We have experienced everywhere the greatest kindness. Houses here yield a high rent, and we find it difficult to get a suitable home—they are either too large or too small. One house, which appeared suitable, I could not get for less than £100 sterling per annum. We have at last succeeded in renting a suitable habitation, at about £43 sterling per annum. It is located near the residence of the British Consul.\* \* \*

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## THE MISSION DISPENSARY AT JASSY.

The Novelty of an English Doctor—The Medicine Chest—Jewish Ladies—The Circulation of Hebrew Bibles—A Police Visit to Interdict Medical Practice—An Appeal to the Consul—Surgical Operation—National Characteristics—The Jew an Outcast—Cleanliness and Health—Jealousy of Local Practitioners—The Jewish Sabbath.

No sooner was it known among the Jews in Jassy that a doctor from England had arrived there, than they flocked to consult me, even whilst residing in Mr. Edwards' house; but when, about the beginning of June, a dispensary was opened in my own house, they came thither in crowds, with every species of disease. The novelty of having advice from an English doctor, gratis, was the great attraction, as medical advice and medicines were expensive in Jassy, and the poor Jews could not pay for them.

It was a great disappointment and inconvenience to me that the medicine which had been sent by the Committee for dispensing among the Jews in Jassy, had been detained in the quarantine station at Galatz; but I had brought with me a small family medicine chest, filled with the most useful and necessary medicines; with these, and some medicines which our missionary had brought with him from Edinburgh, but which he had had no occasion to use, the dispensary was opened. These medicines were soon expended. The druggists in the city had received orders from the Moldavian Government neither to sell me medicines, nor to make up a prescription from me, under the penalty

of losing their license, and of having their shops closed if they disobeyed. The sick Jews still came to me in great numbers; my supply of medicines was exhausted; I knew not what to do. At length a Jew, who kept a wholesale drug-store in the High Street, was induced by Mr. Weiss—our catechist—to supply the dispensary with medicines secretly, at the risk of having his store closed by the Government if discovered. To avoid detection he brought me a small quantity of drugs at a time, as much each night, according to a list given, as would serve me next day. When the dispensary was opened, a book was kept, in which each patient's name was entered, with the disease, and treatment, and result. But the Jews came in such crowds, from morning till night, that this plan was found impracticable, and abandoned, and only some particular cases noted.

*June 19, 1846.* I was engaged the whole day in examining, prescribing for, and dispensing medicines to sick Jews; and consulted by a Jewish lady who had just arrived from Constantinople. Another Jewish lady, who lived forty miles from Jassy, came to-day to the dispensary for consultation. I had some conversation with these ladies—found them very amiable, but grossly ignorant. An aged Jewish lady in the city, who had been under my medical care for some weeks, and was now convalescent, sent me a handsome present, as a mark of her gratitude for my attention and treatment. Yesterday I was requested by one of the Moldavian Boyards to visit his lady, whom I found in the last

stage of consumption. I commenced to-day giving out Hebrew Bibles, the Psalms of David in Hebrew, and the Pilgrim's Progress in Judeo-Polish and Hebrew letters, and such tracts as I had to the patients in the ante-room. These were read with much attention by the patients whilst waiting their turn to be admitted.

*June 20.* A considerable number of cases relieved at the dispensary to-day; I was consulted by a Jewess, who had been brought to the dispensary by her husband, from the village of Padolui, which is situated about ten miles westward from Jassy. She was afflicted with disease of the ankle-joint. The bones, cartilages, and ligaments were all involved in the disease—amputation of the limb appeared the only remedy. To-day I was called to a case of inflammation of the brain in a Jewish lady from the country; relieved in some measure under the use of the ordinary means—blood-letting, leeches to the temples, aperients, etc., and application of ice to the head. Three very serious cases to-day of fever of the remittent type, and one case of measles in a child were treated.

*June 21.* A Jew called me this morning to visit a Moldavian living in the suburbs of the city, who had been gored by a cow; a very serious case. Upwards of one hundred patients were examined and prescribed for at the dispensary to-day. The cases consisted chiefly of intermittent fever, dyspepsia, chronic hepatitis, splenitis, etc.

*June 22.* The dispensary was crowded all day. One case of epilepsy, for which a seton was intro-



duced into the nape of the neck. This morning, whilst visiting some Jewish patients in the city, two Moldavian police-officers, who had been sent by the Adzè, or chief of police, at the instigation of the "Commission Medicale," presented themselves at the back-door of my residence, announcing that they were ordered to seal up all the medicines found in my house, at the same time presenting their sealing-wax and seal; and that I was prohibited from practice. My assistant, who superintended the dispensing department, and was in charge of the dispensary, would not allow them to enter the house until the master came home, alleging, "that this was the house of a British subject, and he thought they had no right to enter the house or seal up the medicine." He ordered them, therefore, to remain in the courtyard; that he was resolved they should not enter the house until the master returned, when they could settle the affair with him. Seeing him resolute, they remained in the courtyard till my return. I was not a little astonished to see two police-officers stationed on my premises, and still more astonished when I ascertained their business. I then peaceably but firmly told them that this was the house of a British subject; they had no right to enter my house on any such errand; they must leave the yard immediately. I did not blame them, as they were only servants obeying the orders they had received; but to tell their masters, if they had any business to transact with me, they must address the British Consul. They immediately departed very peaceably, and the business of dispensing and prescribing

ing for the sick Jews proceeded as usual. As soon as possible I repaired to the British Consulate, at the door of which the Consul's carriage had just arrived, and Mr. Gardiner, the Consul, was getting out of it. On seeing me, Mr. Gardiner said he had then been to the Prince of Moldavia, from whom he had requested an audience relative to my business; that he had explained the whole matter to his Highness the Prince, presented my diploma, and that the Prince had granted me temporary permission to practise; but that, according to the law of Moldavia, I must submit to an examination by the "Medical Committee," and even then, if legally authorized to practise, I should not be permitted to dispense my own medicines, as this was directly contrary to the law of the country. The Consul afterwards introduced me to the Secretary of State, who received us very kindly, and confirmed the Prince's permission to practise.

*June 24.* Very much sickness in the city to-day. Though it had been announced to the Jews that the dispensary would *not* be opened before eight a.m., we found numbers assembled around the door, and in the gallery in the back of the house, by six in the morning. This forenoon a young Jewess entreated me to visit as soon as possible her aged mother, who lived in the Tatterash quarter of the city, stating that she was breathing with great effort, and was thought to be dying. I immediately complied, but found some difficulty in reaching the house, from the muddy condition of the streets in that quarter of the city.

The house was very small, built of clay, consisting of two narrow apartments, each on the ground-floor, which was muddy and damp; the furniture was scanty. The poor old Jewess seemed in the lowest state of poverty and wretchedness. She was sitting on a little straw on the ground-floor; she seemed to suffer much, breathing with great difficulty, yet uttering no complaint, but perfectly resigned. On making my examination, and inquiring into the history of the case, I ascertained that she had had repeated attacks of intermittent fever, and that she was now suffering from the consequences of that disease, and that the present oppression in her breathing arose from an accumulation of serum within the peritoneum. The trocar and canula were sent for, and the operation of paracentesis abdomenis performed. Two pailfuls of yellowish serous fluid were removed, and the poor old Jewess—being speedily relieved, her breathing becoming again quite natural and easy—during and after the operation, was profuse in her thankfulness to the Lord God of Israel, for so speedily sending a doctor to give her relief. “Ah,” said she (in the Judeo-Polish, the language of the Jews in Jassy), greatly excited by her sudden deliverance from death which she expected—“Ah, die Goe sagen dat Der Herr unser Gott hat ganz und gar sein Folk Israel furlassen; aber Er hat uns nicht furlassen, denn Er hat mich heute gesandt ein doctor frân ein ferne land zu mich hilfen, zu mich erfruen frân tod Segno der Herrn. Der Herr sey gesegnet;” *i. e.*, “Ah, the heathen say”—(the Jews believe that they are living amongst

heathens, as their fathers of old did, when banished from their own land)—“that the Lord our God has entirely forsaken his people Israel; but he has not forsaken his people, for he has sent me to-day a doctor from a far land to help me, and snatch me from death. Bless the Lord; the Lord be praised.”

\* \* \* The Moldavian who was gored by the cow is convalescent. I was engaged in the dispensary till late at night; the greater number of cases were intermittent fever and its consequences.

*June 25.* The dispensary was crowded by Jews, as usual, this day. I was consulted this morning by a Moldavian Boyard, a functionary under Government, and by one of the police, who were certainly both unwell, but who, I believe, came as spies to report on the movement. Much sickness at present, fever of a remittent type prevailing throughout the city, accompanied by local inflammation, chiefly of the brain and bronchiæ. Two surgical operations were performed.

*June 26.* Weather very hot for many days past; much rain this morning. A greater number of sick Jews than usual at the dispensary to-day, though it was very wet, and the streets almost impassable from mud. Last evening I was visited by two intelligent Jews, who read with me the 28th chapter of Deuteronomy, and entered into a profitable conversation, inquiring into the nature of the Christian religion. I shall hero give a short description of the Jews in Jassy, as far as I have had an opportunity of observing them. The men are in general strong, active, hardy, capable of enduring

much fatigue, extremely tenacious of life, and capable of resisting the inroads of disease; in many cases handsome and well-proportioned, though in general not tall in stature. The Jewesses are, for the most part, handsome in figure, but they are very delicate. Their constitutions are very often weakly and much impaired, which may be attributed, in a great measure, to the habit of early marriages among the Jews, the females being in general married between the ages of thirteen and sixteen. They are in general active and lively; the features often beautiful, even amongst the lowest classes, and expressive of natural intelligence and much sensibility. They are capable of warm affections and much self-denial. These I saw manifested during my intercourse with them in the course of practice; for when husband or children were sick, their affection was evidenced by the greatest self-denial, by their endurance of fatigue, and by their patient watchfulness, and their willingness to make any sacrifices for the recovery of those they loved. Though for the most part excessively timid and sensitive, yet, when husband or children were in danger, they often manifested the greatest boldness, and were borne up by the strength of their affection under the greatest hardships and privations. "Even unto this day, when Moses is read, the veil is upon their heart."\* I found the Jews ignorant of their Scriptures, but zealous in regard to their own religious observances and ceremonies, and sunk in the grossest spiritual darkness. Their moral character is correspondingly

\* 2 Cor iii. 15.



depressed. They manifested many besetting sins, as in the days of Jeremiah, and as in all ages and in all countries since his time. "Every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely."\* Mammon is the idol to which they all bow down. In my intercourse with them I found them exceedingly cunning, full of lying and deceit. In general, they manifested little fear for that "glorious and fearful name, the Lord thy God," frequently taking it in vain, and swearing to a falsehood, in the name of God, for the sake of a few paras. They are not given, in Jassy, so much as in other cities, to fornication or adultery, but are much addicted to intoxicating liquors. They habituate their children, from earliest infancy, to the free use of wine and brandy, so that when they grow up to manhood the habit of drinking becomes confirmed, and drunkenness prevails to a fearful extent.

The Jews with whom I was brought in contact, both poor and rich, manifested much natural shrewdness, though their education was generally very defective. They were mostly clever and enterprising, possessed of great aptitude for the acquisition of languages, readily conforming themselves to circumstances, and fertile in expedients to meet all emergencies, quick in observation, apt scholars to whatever studies their attention was directed, but not possessed of strong reasoning powers, or capable of forming general principles, or acting upon them.

\* Jer. viii. 10.

They were timid, and apparently humble, and meek, and patient under suffering and privation. They appeared persevering, and tenacious of purpose, affectionate one to another, more especially to their own wives and families; and, though all given to covetousness, yet where their affections were concerned, as in sickness of wives or children, careless—even extravagant—about money, ready to make any sacrifice of their substance, so that the safety of those they loved might be attained. “But the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind.”\* How literally did I see this fulfilled in the distressed, downcast countenances, the timid, sycophantic, suspicious bearing of all the Jews, who day after day presented themselves at the dispensary,—not only in the case of the poor, but even of those who were in affluent circumstances. The Jews in Jassy were neither cleanly in their persons nor in their houses, though, on Sabbath or on occasion of great festival days, they could make their houses neat and orderly, and would render their appearance tidy, neatly attired in their large, rough, velvet cap, their long black Polish gown, black silk girdle, and long boots, polished with “Warren’s jet blacking.” This far-famed article has found its way even to Jassy.

The Jewesses, from the poorest to the richest, though, like the men, not cleanly in general, were fond of appearing in gay attire, and of displaying their jewellery on occasions of great festivals, as in the days of Isaiah, “the daughters of Zion were haughty,

\* Deut. xxviii. 65.

and walked with stretched-forth necks and wanton eyes, walking and mincing as they go.”\* The mothers were particular in having their children, their sons, but more especially their daughters, clean and richly dressed on such occasions, and the little girls really looked pretty. But when they were sick, I remarked, both when they came to the dispensary and when at their private houses, that the patients were kept dirty in their persons, linen, and bed-clothes; and this even amongst the rich who kept servants. The warm bath was frequently prescribed, and sponging the body with tepid vinegar and water in cases of fever, and change of linen insisted on, on account of their filthiness. But the greatest difficulty was experienced in getting this order carried into execution. In one case of a respectable and wealthy merchant, whose child laboured under the remittent fever, accompanied by bronchitis, and who, by the blessing of God upon the means, was snatched from the grave, the child was exceedingly dirty in person and clothing, sufficient of itself to engender disease. I ordered the tepid bathing and change of linen; but, on visiting next day, I was surprised to find that my order had not been obeyed, which was the more remarkable, as the Jews were particular in punctually obeying the minutest orders of the physician. I was displeased with their disobedience, and pointedly insisted on the order being executed. The child was accordingly bathed, and clothes changed, which seemed to be attended with an excellent effect, for the

\* Isaiah iii. 16.

child, whose case I had previously considered dangerous, began from that time to be convalescent.

In another case, occurring amongst the lower class of Jews, still greater difficulty was experienced in enforcing cleanliness. It was a case of remittent fever, with inflammation of the brain, almost hopeless. The patient was comatose, and had been so for several days. The orders were, that the head should be shaved, ice applied to the scalp; twenty leeches were applied to the temples, mustard cataplasms to the feet and calves of the legs, active aperients with febrifuges;—all which were minutely obeyed. But, after that, by the blessing of God on the use of these means, the patient was somewhat relieved, and an order was given that the body should be sponged with tepid vinegar and water, and the linen changed. The directions were not obeyed, but even resisted by friends and attendants. In justification they alleged that it was part of the law of Moses, and was enjoined by their rabbis, that the patient should not be cleaned nor clothing changed so long as she remained sick. Whether this was true or not, or whether the cause of the resistance was indolence and the difficulty of keeping up cleanliness in Jassy, where the soil is clayey, I know not; but the poor patient being still ill, they promised compliance, and next day both person and linen were cleaned, the patient was better, and eventually recovered. The recovery was attributable to the cleanliness as much as to the medicines. This case had an excellent effect in counteracting habits of filth, at least when the Jews

were sick, and less opposition was ever afterwards experienced in enforcing my prescription. When the dispensary was first opened, the mothers brought their sick children to me dirty in person and clothes. Cleanliness was ordered, but disregarded, so that at last I refused to see them unless they brought them washed to the dispensary. This measure effected more than any expostulation. Not alone among Jews, but also in people of other nations, the observance of such habits would warrant the saying, that cleanliness is next to godliness.

*June 27.* Weather sultry and oppressive. Feeling rather unwell, I went, for the first time to the Turkish warm bath, which relieved the feeling of oppression. This being the Jewish Sabbath, the dispensary was crowded from morning till night; the cases treated were mostly chronic.

*June 28.* This day being the Christian Sabbath, the dispensary was shut, but I attended to some dangerous cases and accidents. Again very sultry and oppressive the whole day; much rain, which rendered the streets impassable to pedestrians; thunder and lightning in the afternoon helped to purify the atmosphere.

*June 29.* Much sickness to-day; upwards of one hundred patients prescribed for and supplied with medicine at the dispensary. A dangerous surgical case required relief by an operation. The daughter of the aged Jewess, upon whom the operation of paracentesis abdomenis had been performed on the 24th inst., requested me this morning to visit her mother, and again to relieve her by operation, as



the difficulty of breathing had returned. I found the serum had accumulated, which was again removed, and relief afforded.

*July 3.* The British Consul informed me to-day that he had just received a document from the Medical Board, abusing me, and asserting that I was a Jew and a charlatan; the apothecaries were up in arms against me. Upwards of one hundred of the poor Jews had been prescribed for daily, and medicines supplied, and much relief experienced; and as the Medical Board, through the Government, had succeeded in arresting the medicines sent with me from England, and had prevented my prescriptions from being made-up by the apothecaries and druggists, they had concluded that I should be compelled to give up practice. They had sent spies to the dispensary, for they could not understand how so much medicine was dispensed. These spies could see nothing but the small family medicine chest, which appeared to contain only little medicine. The Jewish druggist kept secretly supplying this medicine chest, so that, when it was emptied each day in prescriptions for the poor sick Jews, it was again replenished by the druggist, who continued, as before, to convey, each night, during the dark, as much as served during the day. A beautiful and intelligent Jewess, accompanied by her mother, came to the dispensary to-day; she had come from Waslui, a distance of forty miles, to consult the doctor. She was the only Jewess I had met with as yet who had received education, and seemed to know anything of religion. I was called to-day

to a dangerous case of puerperal peritonitis, which terminated favourably after the use of leeches, hot turpentine fomentations, purgatives, and small doses of calomel and opium.

*July 4.* The intermittent fever appears to be prevalent in this city and neighbourhood; a great proportion of the cases which presented themselves for treatment at the dispensary being either this disease or its *sequelæ*, as dyspepsia, chronic hepatitis, enlarged spleen, anasarca, ascites, etc. etc. The Jews were in the habit of describing the congestions of some of the abdominal organs, caused by repeated attacks of the intermittent fever, as "ein stein in der baych." But the disease is not so severe as that which I met with in the West Indies. The cold stage is not so long in duration, nor are the rigors so severe. It soon ushers in the hot stage, which is also of a milder type; and this terminates, after one or two hours, in a profuse sweat. Frequently, when a poor Jew came to me in the dispensary, shivering in the cold stage, after thirty drops of laudanum had been administered to him in a little hot ginger-tea, or brandy and water, and his compliance with the request to walk briskly in the yard for a little, the disease generally yielded to this remedy, and after taking a few grains of sulphate of quinine, the poor man would be able to remain steadily at his usual employment. The chief cause of the disease here is great heat in the summer, combined with moisture. Moreover, the climate is exceedingly changeable. There are many stagnant ponds around the city, and one stagnant quagmire,

in the middle and extending from one end to the other of the Jewish quarter of the city, called the Tatterash, into which is thrown all kinds of filth, dead cats, dead dogs, etc. By the decomposition of animal and vegetable matter, and the action of heat upon the material there collected, it must be perpetually exhaling a marsh miasm sufficient to account for all the fevers which I found to prevail. The soil is favourable to the production of such distempers, and the streets, in the summer, during dry weather, are covered with dust, which after a fall of rain increases this tendency to disease, while foot-passengers wade through the mud. But some of the principal streets have been lately paved with wood, and ere long this will be extended to all the city.

There is a *Comité Sanitaire*, or Board of Health, appointed by the Government, whose duty is to superintend the quarantine, and remove all sources of disease; but as yet no attention has been paid to the stagnant ponds, and no means adopted for the removal of this prominent nuisance. Another source of disease in this country, among the Jews, is the dirtiness of their houses, their persons, and their attire. The Moldavians are much more cleanly, both in their houses and persons. The prevalence of disease amongst the Jews may also be traced to their excessive indulgence in eating and drinking, especially on Sabbath-days, and on occasions of great festivals. The way in which the Jews in Jassy keep their Sabbath will illustrate this. I found it very different from that enjoined by their

prophet Isaiah—"If thou turn away thy foot from the Sabbath, from doing thine own pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord."\* The Talmud enjoins that the Sabbath shall be celebrated by eating, drinking, sleeping, etc. Rabbi Symeon says:—"Every one who discharges the duty of eating *three* meals on the Sabbath shall be delivered from the *three* following calamities, viz., from the painful judgment at the coming of the Messiah; from the condemnation of Gehenna, or purgatory; and from the consequences of the war of Gog and Magog." (*Gemoreh Sabbath*, p. 118.) In another place it is imposed on every individual to spend a part of the day in sleeping. The discharge of such duties which are, moreover, enforced by the Talmud as meritorious and procuring pardon of sin, being quite consonant to the corrupt nature of the unrenewed soul of man, we find faithfully and literally carried out, when we accompany the Jew in his Sabbath-day's exercises. The Jews do *no* work on the Sabbath-day, nor does any one in the household; the Jew makes *no* fire, permits *no* cooking, and lights *no* candles. Everything which is required to be carried or cooked for Sabbath, must be all carried into the house and prepared on the Friday; and the Sabbath candles must all be lighted before six p.m. on Friday evening. Just as the Sabbath com-

\* Isaiah lviii. 13, 14.

mences, or a little time previously, the master of the household asks, "Have you lighted the candles? Have you baked the Sabbath bread? Have you placed the *eriv* or thread?"—for it is not permitted, at least in the houses of rabbis and professedly pious Jews, to carry an article from *one* room of the house to *another* until a thread is laid. This Talmudical method of avoiding the prohibition in Jer. xvii. 21, 22, is extended in some Jewish towns, so that articles can be carried from one house to another in the town. Strings, or *erevin*, are drawn from the tops of the houses which are situated opposite to each other; these strings are considered to be as a "descending wall," that unites one house to another, and thus to make them as it were one house. And the carrying of different articles on the Sabbath, from one part of the town to another, is looked upon as though a member of the same family had taken them from one part and carried them to another part of the same house. But this I did not see practised in Jassy, as I believe it was not permitted by the Government. All things being ready, the Sabbath commences. The Jew first takes a warm bath, puts on his Sabbath-clothes, and repairs to his synagogue, where he joins in singing to the praise of God, and repeats his prayers; and when he returns to his house he drinks a few glasses of wine, repeating, in Hebrew, Gen. ii. 2, 3—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in



it he had rested from all his work which God created and made." The Jew then sits down to table and eats a hearty meal, and afterwards blesses God that he has given him food to eat and wine to drink. And on the following morning the Jew bathes again, repeats his prayers, and afterwards repairs to the synagogue; when he returns to his house, he again takes wine or brandy, and repeats Gen. ii. 2, 3; then washes his hands three times, and recites, in Hebrew, Psalm xxii.; then eats and drinks, and blesses God. Further, according to the rules, whosoever can read sits down and reads; and whosoever cannot read, must go to sleep. In the afternoon, he once more repairs to the synagogue, and when he returns home he again indulges in wine, and eats a hearty meal, after repeating the morning ceremony. He then sits down, or sleeps, until the stars are seen. He renews his visit to the synagogue, and when he returns home, again eats and drinks wine or brandy. Thus the Jewish Sabbath is concluded. When such a method of spending the Sabbath is not only permitted, but enforced, by the rabbis, on the authority of the Talmud, and at the same time we know that eating and drinking are frequently indulged in to excess, we need not wonder that such excesses form a fertile source of disease.

*July 5.* The Jewish Sabbath. Sickness is much abated—not so many serious cases. Upwards of one hundred patients were prescribed for, and supplied with medicines to-day. A considerable number have been surgical cases lately.

*July 6.* Upwards of eighty patients were relieved

at the dispensary before mid-day. I opened the dispensary to-day for the first time, by reading Psalm li., to about fifty Jews and Jewesses; one of the missionary brethren engaging in prayer in Judeo-Polish, the language spoken by them here—a corrupt German. The services were engaged in with solemnity and attention. Before the close of the day, between out and indoor-patients, one hundred and thirty were prescribed for, and supplied with medicines.

*July 7.* Met with the Medical Board to-day for examination, according to the formality in this country, at the request of the Secretary of State, accompanied by an interpreter. Obstructions were thrown in the way, so that the examination was postponed. Had an interview with the Consul, in the evening, on the subject. Fever again on the increase; many serious cases amongst children and young people.

*July 8.* We opened the dispensary this morning by reading Psalm ciii., to about forty Jews and Jewesses, and engaging in prayer. Much solemnity and attention were manifested. Upwards of one hundred patients were relieved to-day. Not so many fever case.

## THE WORK AND REWARD.

A Letter—Difficulties—Operations—Benevolence—Action and Reaction—Medical Board—Examination—Theses—Visits to Villages—Counterfeit Sickness.

*Jassy, July 9, 1846.*

\* \* \* You have no occasion to bring anything more than is absolutely requisite for the journey. You can procure every necessary here in Jassy. Neat ready-made furniture can be purchased, from either Jews or Germans, at a reasonable price. We have Jewish, French, and German drapers' shops, furnished with every variety of goods, and as cheap as you can purchase them in London. There is one large English warehouse, better stocked than any shop in Dumfries. I must confess that, from the representations sent us home from Jassy, so far as related to the city itself, I came here with some reluctance and great prejudice. It was represented as so miserable, the climate so very unhealthy, the houses so bad and so dear, the streets impassable, the natives so uncivilized, the Jews so bitter in their enmity to Christianity and to Christian missionaries, and the procuring the necessaries of life so difficult, that I should have been glad to have remained at Constantinople. But I found the representations incorrect, not founded upon personal observations, but upon believing the statements of others. There are, no doubt, in Jassy many disagreeable things; but, on the whole, I am pleased with the city. No

doubt the doors of usefulness, which the Lord has opened to us among the Jews here, have tended to reconcile me to many things otherwise unpleasant. Pray for me, that I may be fitted for the work in which I am engaged.

I cannot at present enter into all the details of the work. I trust that the dispensary has already been blessed as an instrument of usefulness. The middle wall of partition between the Jews and Christians has been thrown down—Christianity has been presented as a system of practical benevolence. Previous to the opening of the dispensary in Jassy, the missionaries were regarded by the Jews as monsters in the form of men, who were agents of Satan, sent to allure the people of Israel from allegiance to Jehovah, and to make them worshippers of strange gods; sent, in fact, to ruin their souls in time and throughout eternity. So far did their prejudices operate, that one of the converts, who is of Jewish parents, the son of a rabbi, and who was partly educated for a rabbi, but was converted to Christianity here about two years previously, was so hated by the Jews, that he has been frequently stoned, and his life endangered. This brother, who appears to be a zealous disciple of the Lord Jesus, though occasionally manifesting much of the “old man,” has been presented in quite a new light to his Israelitish brethren. For there has been a great deal of sickness here amongst them since the dispensary has been opened, and the system of attending the poor Jews, and of supplying them with medicines, without fees, has been greatly overruled

for good. Such was never known in Jassy before. They have been so accustomed to being hated, oppressed, cruelly treated, and robbed, by so-called Christians, that anything like kindness from a Christian puzzles them. It is out of the pale of their philosophy. Yet their hearts have been opened in gratitude to the missionaries; for, in the language of an aged Jewess, "They took it as a token for good, that the Lord God of Israel had not yet forgotten his people Israel, in their outcast condition, for he had sent a doctor from a distant land to help them in their sickness." Moreover, there have been placed under my care a great number of interesting and dangerous cases, which, by the blessing of God, have been brought to a successful termination; and the gratitude of the poor Israelites has been unbounded. I never before saw such sweetness of disposition, such simplicity of character in many cases, such gratitude, such humility, such docility of disposition, as has been manifested by them in Jassy, and especially by the Jewesses.

During all this sickness Mr. \* \* \*, the convert, officiated as my interpreter. All relief was administered through his instrumentality, so that the poor Jews were naturally led to associate their relief from sickness and distress with him, and therefore they now love and respect him. And, again, the Lord has made this position a means of great grace to his own soul. For previously, from the treatment he had experienced at the hands of the Jews, he seemed to have lost all affection and pity for them;



but now loving-kindness, warm affection, and devotedness to their relief have been drawn forth through the circumstances. A spirit of love and charity has been manifested in his walk and conversation, and opportunities have been afforded to him for speaking with them on their eternal interests, and recommending to them the gospel of Christ, which he had not previously enjoyed. The people are, moreover, inclined to listen to him in the relation which he now bears to them as administering relief to their bodily ailments. The labour here is great. The dispensary is opened each morning at eight a.m.; but the poor Jews, from far and near, assemble in the balconies at the back of the house long before that time. We have begun to open the dispensary by reading a portion of the Holy Scriptures, and by engaging in prayer. The average of patients each day is one hundred. My assistant dispenses the medicines, and the work goes on orderly. The labour is so severe that I am quite exhausted each night; but it is pleasant to labour in such a cause.

The climate here is certainly not so healthy as that of Scotland; but I believe that the diseases which prevail arise more from the want of cleanliness, and from the intemperance of the people, than from the natural insalubrity of the climate. Since our arrival we have all been well, and I have been strengthened for labour. Only once, when I had been visiting for a whole day amongst the poor Jews in the Tatterash, the dirtiest and most unhealthy part of the city, and where I had been occasionally wading in the mud to the different houses, I afterwards had

rather a severe attack of fever, with rheumatism : but, by the blessing of God on the means used, I was speedily restored, and enabled to return to duty. \* \* \*

*July 10.* The usual number at the dispensary to-day ; one was the case of a child burnt with boiling coffee over the abdomen, hands, and feet. Cotton was applied, from which the child experienced relief. A rather rare surgical case presented itself to-day : a bony tumour, about the size of a pigeon's egg, growing from the anterior portion of the 'cervical vertebræ, and extending forwards into the throat, and to the root of the tongue, impeding deglutition.

*July 11.* The Jewish Sabbath. The dispensary was opened this morning by reading Exod. xx. and Psalm xxiii., and by prayer. Last evening there had been a quarrel between a Jew and his wife, who were living next door to our catechist, my interpreter. The Jew had been drunk, and had nearly killed his wife. About fifty Jews had assembled, and appealed to our catechist, begging him to interfere, and he had succeeded with some difficulty in pacifying the Jew. Afterwards all the Jews assembled in our catechist's house, and he embraced this opportunity of boldly testifying for Christ. He endeavoured to improve the present opportunity. Like Isaiah of old, "He cried aloud, and spared not ; lifting up his voice like a trumpet, he showed the Jews their transgressions, and the house of Jacob their sins." He stood forth, boldly preaching "Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness ; but unto them who

are called, both Jews and Greeks, the power of God and the wisdom of God.” He was listened to with great solemnity and attention.

*July 16.* The dispensary was crowded as usual. I addressed the Government, through the Consul, to obtain the release of medicines detained at the quarantine, Galatz. I was invited to-day by the Medical Board, to meet with them on the succeeding Saturday, through the following note :—

“À L'HONORABLE MONSIEUR LE DOCTEUR MASON.

“Le Commission Médicale en recevant l'ordre de l'Honorable Comité, sub No. 816, par lequel elle est prévenu qu'on vous examine dans la science médicale, le soussigné a l'honneur de vous près de bien vouloir de vous présenter Samedi, le 6 du courant, à 11 heures, dans le Chancellerie du Comité, ou le Commission sera reunie à cet effét.

(Signé)

“ Le Secrétaire SAMUEL BOTZATI.

“No. 79. Jassy, *Juillet* 6, 1846.”

*July 17.* The sickness is much abated; not so many at the dispensary to-day. It has been reported to me that the Chief Rabbi in Jassy, having learned that the dispensary is connected with the Christian mission, and dreading the effects of its popularity amongst the Jews, had resolved to put down this establishment, by excommunicating every Jew who should henceforth visit it. Having called a consultation of the elders of the people, they overruled his proposal, and recommended him not to try this, as the people had already experienced much relief through the dispensary, and, having confidence in it, they would go there in spite of the

excommunication ; that the attempt to prevent them visiting the dispensary might produce some confusion, but would only defeat his purpose, and that he might thereby display his own weakness. The Rabbi yielded to these remonstrances, and, for the present, declined to issue the excommunication.

This day met with the Medical Committee, to submit to the formality of an examination, with a view to being legally licensed to practise in Moldavia. I was first examined in surgery—on the anatomy, diseases of, and operations on the knee-joint and leg. The president then commenced an examination on practice of medicine. The first question put was—“What would you prescribe for an intermittent fever?” I replied, the question was so *vague* as put by him, that I must decline answering it ; for what I should prescribe for a patient during the intermission would be very injurious to him if administered during any of the stages of the fever. The president became so confused at seeing his incapacity as an examiner exposed, that he declined putting any more questions ; and thus terminated, for the present, the examination before the Moldavian Medical Committee. Our catechist accompanied me in the capacity of interpreter ; but as the conversation was maintained in the French language, I did not require his services. When we had arisen from our seats, and were about to leave, one of the Medical Board whispered to another, but sufficiently loud to be overheard by the interpreter and myself, “that if the English had sent a doctor to Jassy to ‘*kraperin*,’ *i. e.*, to destroy, five or six

thousand Jews, instead of sending one to attend them and supply them with medicines, free, it would have been wiser and better." The Medical Board then announced, as another of their regulations, that, on the Monday following, *three questions* should be given me in writing, on medical and surgical subjects, on which I should be requested to write theses, and that it would be necessary for me to remain in the same room until they were answered.

The dispensary was again crowded this evening. Another missionary to the Jews arrived late last night from Edinburgh. I received the following letter this week from an esteemed Christian friend in Scotland:—

“*Maxwelltown, 16th June, 1846.*

“MY DEAR SIR,—I beg to return you my grateful thanks for your very kind and interesting letters. Do not think me ungrateful for not writing you sooner; for really I thought, as you had so long the start of any letter I could write to Constantinople, there was no chance of your getting it there, and so I thought it better to defer writing till you reached Jassy. I am glad to find, from \* \* \*’s letter, that, in the good providence of God, you have reached your destination in safety. May his Spirit be with you, and direct you in all your steps. In proportion as you exhibit a living Christianity in your whole deportment, which, of course, can result only from your drinking copiously of the water of life yourself, will be your success. Pray much that you may be really fitted in God’s way for labour, and I believe that you will labour with success. You may have for a time to sow in tears, but sow in faith and patience, and the likelihood is, that you will return in joy, bringing your sheaves with you. Kindest regards to Mr. \* \* \*, whom I have not seen in the flesh, but whom I love for his Master’s sake, for his conformity to him in his conduct, and his zeal for the extension of his kingdom. My most affectionate regards to Mr. \* \* \*, in whom I feel a great interest. I trust he grows in grace and knowledge. My fond hope is, that he yet will be an honoured



instrument in God's hand in the great work of converting his ancient people. Be valiant, beloved brethren, and fear not, though ye be a little band in the heart of an enemy's country, and surrounded on every side by foes; the Lord is on your side, and he will be your sun and shield.

\* \* \* "There have been some deaths among us since you left. J. M. has fallen asleep in Jesus. I was present when the change took place, and never did I behold one possessed of firmer faith. Shortly before her dissolution took place, she seemed to have something important to communicate, and seemed greatly disappointed in being unable to do so; she struggled to express herself, and was only able to say that she had *great peace*. I think she had experienced some extraordinary manifestation of the Divine presence, to which she wished to bear testimony. 'Happy, happy, happy,' she uttered in her mother's hearing after this; 'Lord Jesus, come quickly,' she said aloud, and then, after a tremendous struggle of bodily affliction was over, never did a child go to sleep more sweetly on its mother's bosom, than she fell asleep in Jesus.

\* \* \* "I am more and more confirmed in my predilection for water-drinking, as really better for the body, and the time has surely come for God's people to persevere in the opposition to that practice which has been Satan's most successful agent in ruining the souls of men. 'Do not be weary in well-doing, for in due time you shall reap if you faint not.'

\* \* \* "As for myself, I rejoice that I have strength to labour. Oh! that I may have the willing mind, and that the Lord may render my ministrations useful. Brother, pray for me, that grace and utterance may be given to me, that I may be able to speak as becometh an ambassador for Christ." \* \* \*

*July 19.* I met again to-day with the Medical Committee, and was requested to write theses upon the following questions:—"1. What is the anatomy of the elbow-joint? What are the accidents arising from venesection there, with the treatment of these accidents, and operations which might be necessary on the elbow-joint? 2. Blood-letting, general and local; in what diseases indicated, and in what

diseases contraindicated? 3. Contagion; what is it, and how propagated?" These last two questions would have required each a small volume to discuss them properly; but I was required to write a thesis on each of these subjects in a few hours, shut up in a room that I might have neither friend nor book to consult on the subject.

*July 28.* To-day, accompanied by a brother missionary, I visited a village situated on the river Pruth, called Scaloni, about ten miles distant from Jassy, inhabited chiefly by Jews. We had conveyed the family medicine chest, full of medicines, to be distributed among the Jews, and took up our quarters at the Moldavian Khan, when we announced our arrival, and soon the sick Jews flocked to us. The chief of the police visited us, and sought to debar us from prescribing or dispensing medicines; but on our stating that a license to practise had been granted by his Highness the Prince, and referring him to the British Consul, no further opposition was offered. After prescribing for, and supplying with medicines, a considerable number of the sick Jews, Mr. \* \* \* embraced the opportunity of preaching the gospel to about one hundred males and females assembled in front of the balcony of the khan. He explained the 53rd chapter of Isaiah, and was listened to with great attention and patience. Afterwards New Testaments in Hebrew and Hebrew tracts were distributed, and received with much thankfulness. The meeting was opened and closed with prayer. "In the morning sow thy seed, and in the evening withhold not thy hand;

for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good.”

*August 3.* Not so many sick to-day. Only about forty presented themselves at the dispensary. On this day, which is the 9th of the Jewish month *Av*, was held a solemn fast by the Jews. This fast had been instituted to commemorate the destruction of the first and second Temples at Jerusalem, which, we were told, took place on the same day. It is kept with greater rigour than any other, the day of Atonement alone excepted, because this day is looked upon as the most fatal in Jewish history.

The fast began after sunset the previous day, and continued until the stars appeared this evening. All ranks and conditions are equally obliged to keep it, and even pregnant women, or those who are giving suck, are not exempt, unless such as are of a feeble constitution, whose lives might be endangered. They neither put on their shoes nor wash themselves, nor do they salute each other except in a melancholy tone. No books, in general, are read; but if they read at all, it must be in the book of Job, or the Lamentations of Jeremiah.

They repaired to the synagogue last evening, and, after the usual prayers, the chazan read, in a low, mournful voice, the book of Lamentations and other prayers adapted for the fast.

This morning they went to the synagogue at an early hour. In addition to the usual service, lamentations and prayers, composed for the occasion, were read. Select portions of Scripture, as the law,

Exod. xxxii. 11—14, and xxxiv. 1—11; Deut. iv. 25—40, etc., were also read.

*August 5.* I was consulted this morning by one of the Greek priests from the church of St. John, who had met with an accident to his right shoulder-joint. On examination I found that there was dislocation of the head of the humerus into the axilla. It was reduced in the usual manner, and he was profuse in his thanks for the relief he had experienced.

*August 12.* I visited to-day, in company with our missionary, the village of Padolui, which is situated about ten miles westward from Jassy, containing a population of three or four hundred, almost all Jews. The Jews soon assembled at the khan where we stopped, and I continued prescribing and dispensing medicines till late in the afternoon. Mr. \* \* \* had not time to address the Jews who assembled, but distributed Hebrew tracts and Hebrew New Testaments, which were thankfully received. This little village is situated in the midst of marshes, which render it unhealthy. We left to return for Jassy a little after five p.m., and had not travelled above four miles from Padolui, when suddenly the carriage was overturned. We had a narrow escape from a violent death. The coachman, instead of keeping the lower road, had gone by the upper, and the wheel of the carriage slipping over the side of the road, the carriage parted in two. The pin which held the fore part of the carriage to the back part, had slipped out, the fore part with the front wheels, on which the coachman and our catechist

were seated, remained above with the horses, and the back part, on which were seated our missionary, my son, and myself, rolled down the bank, turning over three times before we reached the lower road. I was undermost, my son in the middle, and Mr. \* \* \* above. Our catechist succeeded in extricating my son first, and afterwards Mr. \* \* \* and myself extricated ourselves. We had much cause of thankfulness to God that we were not killed on the spot. Two Moldavian gentlemen happened to be travelling the same road, and overtaking us just at this time, very kindly helped us to put our carriage to rights, and insisted upon us making use of their conveyance until we reached a khan about two miles nearer Jassy, where we halted, and after examining the damages the vehicle had sustained, and repairing them as far as possible, we proceeded forward to Jassy. We had advanced about two miles nearer Jassy, when the coachman made a halt, saying that he was faint and ill, and relinquishing the reins into Mr. \* \* \* hands, who was sitting on his left, he fainted, and fell back into our arms apparently very ill. We were quite alarmed; carried him down from the carriage, and placed him on the grass on his back, until some means could be used for his recovery. I carefully examined the poor man, being alarmed; but after feeling his pulse, and comparing it with the pulsation of the heart, I was astonished, and I could not believe my own sensations. I felt the pulse and the heart beating quite naturally and calmly. I examined again and again, until at length it occurred to me that the whole sickness was a



sham, to impose upon us and excite my sympathy; so that the affair of his overturning the carriage might be overlooked, and he might not be dismissed. I forthwith applied the only stimulating remedy I had at hand—his own whip—to his ankles, and it had the desired effect; for he rose up immediately, returned to his duty, and we proceeded on to Jassy.

*August 31.* This day our missionary departed for Galatz in company with a missionary from the London Society for Promoting Christianity among the Jews, who had come, two weeks previously, from Bucharest to Jassy. I was visited this afternoon by a respectable Jew (a master mason), called Jacob Hersh, whose son I was attending. He came to inquire concerning Christianity, and remained with me some hours, during which we read together several portions of the Old Testament, more especially the prophecies concerning the Messiah from the 53rd chapter of Isaiah and the 9th of Daniel; comparing them with portions of the New Testament, and endeavouring to show to him that all the prophecies regarding Messiah in the Old Testament were literally fulfilled in our Lord Jesus Christ. He begged to be supplied with a Hebrew New Testament. This man came frequently afterwards to speak on these subjects.

*September 1.* Sickness in the city is much abated, yet the dispensary was crowded by sick Jews and Jewesses, with their children, as usual. On my return from my visits in the city, I had a long and interesting conversation with two Jewesses

of the higher class, who were waiting to consult me. I gave away six German tracts, one of the ladies having stated that she could read German, which is a rare accomplishment for a Jewess. On inquiring regarding the education of females among the Jews, I learned that it is prohibited to them. "Whosoever," says the Talmud, "instructs his daughters in the matters of the law, is as if he would instruct her in abominations;" so that the poor Jewish females really live and die with little knowledge of God and his holy law. According to the rabbis, a female has nothing to do with religion, in the observance of any of the commandments, before marriage; and after marriage she has only to observe these three things:—1st, Her own ablutions and purification; 2nd, To bless the Sabbath bread, viz., to take a small piece of the dough, put it into the fire as an offering to the Lord, and whilst it is burning, to repeat the following phrase—"Blessed art Thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to separate the dough;" 3rd, To light the candles or lamps on the eve of the Sabbath, and whilst walking three times round them with uplifted hands, to say—"Blessed art Thou, O Lord God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light the lamp of the Sabbath." If the Jewess duly observes these three commandments, she is considered in a state of safety. When I visited the synagogue, I found the females were separated from the males, and were not allowed to join in any part of the public wor-

ship. When I learned these facts, I ceased to be astonished at the gross ignorance I found manifested by the Jewesses.

*September 9.* Received to-day a communication from the Consul, containing a copy of a note from the "Comité Sanitaire," viz., "Copie en traduction de la note du Comité Sanitaire, sub No. 1061, date du 26 Août, 1846, adressé au Consulat Royal Britannique."

(*Extract.*)

"Le Comité Sanitaire vient de recevoir la réponse de la Commission Médicale, No. 87, annonçant qu'ayant fait une examen au dit Docteur a reconnu que sa science est superficielle, tant dans la chirurgie, que dans la médecine, et répond à peine au diploma précité; or, donc le Comité restreint par la loi ne peut licencer la cure de Monsieur le Docteur Mason; c'est pourquoi il vient de renouveler ses ordres à l'Adzie pour qu'elle ait à sceller toutes les médecines qui se trouveraient chez lui, en lui défendant expressément la pratique, *dans la crainte qu'il n'apporte du mal à la santé humaine.* Tant informant l'honorable Consulat ces circonstances, le Comité a l'honneur de le prier de bien vouloir lui défendre lui même la pratique. \* \* \*

(Signé)

" D. STOURZA.

" DR. LAMMACHE, President.

" To Her Britannic Majesty's

Consul for Moldavia,

SAMUEL GARDENER, Esq., etc."

(*Translation.*)

“The Board of Health has just received the answer of the Medical Committee, No. 87, announcing that, having examined Doctor Mason, they have ascertained that his knowledge, both of surgery and medicine, is superficial, scarcely corresponding to the diploma produced. The Board, therefore, restrained by the law, cannot license Mr. the Doctor Mason, and, therefore, the Board has renewed its order to the chief of police to seal up all the medicines in the doctor’s house, expressly forbidding him to practise, *for fear that he should injure human health.* Informing the Honourable Consul of these circumstances, the Board have the honour to beg him himself to debar the doctor from practice.” \* \* \*

At the request of the Consul, I forwarded the following answer to the above note. Copies of the answer were sent to his Highness the Prince of Moldavia, and Sir Stratford Canning, British Ambassador at Constantinople:—

\* \* \* “I am happy to see that the Medical Board have not proceeded so far as to deny that I am the person mentioned in the diploma, which was submitted for their examination, and which had been previously presented by yourself to his Highness the Prince; and, in appealing from the decision contained in the note communicated, I beg to submit—

“That I received that diploma, after passing through the prescribed routine of studies, and undergoing a minute examination in the various

branches of medicine and surgery, from the Royal College of Surgeons of Edinburgh, who are a corporation constituted by the British Government to examine candidates for diplomas, and to grant such on being satisfied of their qualification; and that this diploma qualifies for the medical service of the British army and navy, as well as for the Hon. East India Company's Service, and general practice in Great Britain and her colonies. And it may be presumed, without offence to the Medical Board in Jassy, that a college so constituted, is sufficiently able to judge of the qualifications of candidates for their diplomas.

“Moreover, I beg to submit, that since receiving that diploma, in 1831, I have been practising my profession for ten years in the West Indies, during seven of which I had the honour to serve as Government Physician and Surgeon to the Swedish garrison in the Island of St. Bartholomew, by the special appointment of his late Majesty the King of Sweden, and which appointment ill-health alone compelled me to relinquish. \* \* \*

“It is highly commendable that a due regard should be had to the health of the community, and that proper attention should be paid to the qualifications of practitioners in medicine and surgery; but that this regard to the health of the inhabitants of Jassy was the principle which actuated the members of the Medical Board, does not appear very evident from the sentiments of one of the gentlemen on the day of examination, which I beg to record, as it may not have been entered in the *Archives*—‘That



if the English had sent a doctor to *kraperin* (to destroy) five or six thousand Jews, instead of sending one to supply them with medical attendance and medicines gratuitously, it would have been wiser and better.' Finally, in appealing from the decision of the Board of Health, I beg to state that my examination by the Board was completely theoretical and superficial; only adapted for a tyro in medical knowledge. \* \* \*

"Upon these grounds, as well as on the strength of my diploma, I appeal against the decision of the Board of Health, and again request permission from the Honourable Government to practise my profession in the principality of Moldavia."

*September 12.* To-day an attempt was made to carry into execution the order of the Board of Health. Two police officers entered the yard early in the forenoon, went round to the back door, asked the servant if the doctor was at home, and after producing some official papers, stated that they did not come to offer any violence, but only to seal up the medicines. They were told again, that neither they nor their masters had any right to enter the house of a British subject, nor to lay hands on any article in the house. They were then referred to the British Consul, if they had any business to transact with me, and requested politely to leave the premises. They repaired to the Consul, who warned them not to trouble me; and I did not see them again. From this time my labours at the dispensary continued without interruption.

*October 8.* In the beginning of this month I received a letter from Mr. Consul Cunningham, at Galatz, intimating that Mr. \* \* \*, the missionary to the Jews, and my family had arrived in Galatz, and were in quarantine ; but as no conveyance large enough for them could be procured at Galatz, they could not proceed to Jassy. I departed, accompanied by my son and our catechist, for Galatz. About half-way between Birlat and Galatz we were benighted, and were waylaid by robbers ; but God mercifully delivered us out of the snare laid for us. When we returned to Jassy, our Consul informed me that, during my absence, he had forwarded copies of my answer to his Highness the Prince, to the British Ambassador at Constantinople, and to the Medical Board. That the Prince had been pleased to exercise his prerogative in my behalf, by setting aside the decision of the Board of Health, and granting me a written license to practise my profession ; but that I must confine it to the Jews. I was not, however, permitted to dispense my own medicine, as this was a privilege granted to no medical man in Moldavia. The medicine which I had brought with me from England was still detained in quarantine at Galatz, and would not be delivered so long as I remained in Moldavia.

*October 10.* The safe meeting of our little family in a foreign land, after a separation for so long a time, filled our hearts with thankfulness to our heavenly Father for all his goodness and mercy ; but, alas ! this was soon succeeded by a scene of mourning. My youngest child, a sweet little baby,

sixteen months old, was seized with convulsions on the Saturday after the family arrived, and notwithstanding the prompt application of all available means, died early on the Sabbath morning. This event was so sudden and so unexpected, that it was felt the more keenly. It was a severe and sharp stroke to be thus suddenly bereft of so interesting and lovely a child. "But it is the Lord, let him do what seemeth him good." It is his will. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Our dear infant is now, we are assured, with the Lord Jesus in heaven, joined to her kindred spirits around the throne. What a marvellous change, from a sick-bed to a throne of glory—from weeping friends to glorified spirits—from a world of sin and suffering to a state of perfect holiness and endless blessedness!

How inconceivable the expansion of faculties that must take place in the case of a babe on its first entrance into the unseen world! It is almost an overwhelming thought that our sweet babe already knows more than the most perfect saint on earth. Let my soul bless God that I have been honoured as the instrument of bringing into existence one who is now added to the Redeemer's company above. Soon shall the last trumpet sound, and the sleeping dust of countless generations awake to life. Our dear child shall then be seen, not the feeble infant which she appeared on earth, but a glorified saint, conformed to the image of her blessed Lord. Oh, glorious hope!\*

\* See Appendix A.

## THE YOUTHFUL CONVERT.

The Young Jew—Study of the New Testament—A Mother's Impor-  
tunity—A Letter from Edinburgh—An aged Christian Friend  
—A Sister's Solieitude—Persecution—Preaching to the Jews—  
Testimony to Jesus—Stratagems—Petition to Government.

*November 23.* When the school for the Jews was commenced here in the summer, a young Jew named Haiam, about sixteen years of age, entered as a scholar, and attended regularly. He was a teacher of the Moldavian language himself, and appeared to be a steady, intelligent, quiet, and modest young man. He begged me to read a little English with him, and afterwards expressed a desire to receive daily instruction in the Christian faith. He came regularly each day for some time, and we read together select portions of the Old and New Testaments, which I endeavoured to explain to him. I found him an apt scholar, diligent, and anxious to know the truth. He was not satisfied with reading the New Testament with me at the dispensary, but carried it home, and lately confessed that from comparing the prophecies contained in the Old Testament regarding the Messiah, with what was related in the New Testament, he was now convinced that Jesus Christ of Nazareth was the Messiah promised to the Jews. Last week he absented himself from the dispensary, and ceased abruptly to receive his daily lessons in the New

Testament. For several days he had not been seen by any one, and I began to think he had withdrawn himself entirely from our society; but four days afterwards he returned to resume his studies in the New Testament with me, stating that he had been bound hand and foot by his father, because he had expressed his doubts of the truth of Judaism, and his conviction that Christianity was true.

His parents had been angry with him, and forbade him coming any more to my house, but that he was not willing to cease to be instructed in the principles and practice of Christianity, because of his conviction that Jesus Christ was the true Messiah. On Saturday, about mid-day (November 21), Haïam came to my house breathless with agitation and excitement, stating that his father had beaten him unmercifully with a stick, showing me the marks of the blows on his body and on the side of his head, the wound on which was bleeding profusely. His father had found him reading the New Testament, and becoming angry with him, had snatched the book out of his hands, and beaten him until he had escaped from the house. He begged me to give him shelter, and the protection of my roof. He stated that light was now breaking into his mind—that he was convinced of the errors of Judaism—that he was now firmly convinced that the long-expected Messiah of the Jews had already come, eighteen hundred years ago—that the Lord Jesus Christ was the Messiah—and that he was now resolved, by the help of God, to receive regular instruction daily in Christianity. He affirmed that



already all his pupils, who were Jewish children, had been taken from him, because of his opinion on Christianity, through the influence of his sister, who was married to a respectable Jewish merchant, Moses Schwartz. This same evening, about six p.m., Mr. Schwartz and his wife came to my house, and requested to see Haïam, expressing their determination to take him home with them. Haïam immediately came out and spoke with them, and when asked if he was willing to go, replied he dare not; they then determined to take him by force, but this was not permitted. They were rather violent, and some difficulty was experienced in getting them away from the house; they made a noise at the outer gate, threatened violence, and stated that they would apply to the Prince.

The mother afterwards came to see him, and begged most earnestly that Haïam would go with her; but he refused, though she promised that his father should not beat him any more. The next day she visited him several times, arguing with him, and entreating him to return to his father's house, and not to forsake the religion of his fathers, and thus bring disgrace upon his family. This day (November 23) the mother returned again to Haïam, but he had shut himself up in a room, and refused to see her. I requested him to come out and speak with her, to which he immediately assented. As the mother had been frequently under my medical care since the opening of the dispensary, and we had become well acquainted, and on friendly terms, I endeavoured to explain to her what Haïam

wanted, and why he refused to return to his father's house. He wished to read the New Testament, and he knew that if he returned home his father would beat him and not permit this. She again implored him, with tears, to go with her, but in vain; finding this of no use, she rose up and left the house in great wrath, cursing her son, denouncing us and all Christians, and threatening to apply to the superintendent of police. According to a previous arrangement, I afterwards took the young man down to the mission-house. It was considered necessary for the present that he should be removed out of the way of his friends, and accordingly he was placed in the house of a German carpenter, who lived about two miles from my residence, in the western suburbs of the city. On the road to this refuge Haiam stated that if, through the persecution of his friends, he could not be instructed, and received into the Christian Church by baptism, he would go to Constantinople. This evening, his mother, accompanied by his sister and brother, again came, entreating me to send her son home. I begged them to be satisfied, and to be assured that no harm would happen to Haiam. He was welcome to go home or remain, but I would not force his will; now, however, he was not in my house. They believed my statement, and went away apparently satisfied.

*November 24.* Much rain to-day. Sickness in the city is much abated, consequently not so many cases at the dispensary. I had more time to converse with inquiring Jews. I visited Haiam to-day

at the German carpenter's, and found him "searching the Scriptures;" read and prayed with him. He appears improving in knowledge of the Scriptures.

I received this month the following interesting letter from a dear Christian friend in Edinburgh, referring especially to medical missions:—

*"September 4th, 1846.*

"MY DEAR SIR,—I duly received your letter of last month. Its contents were interesting and refreshing. We cannot fail to see that in the matter of your journey to Jassy, the Lord has directed your steps. Were it only that you have been permitted daily to minister to the temporal necessities of one hundred of the scattered wanderers of the seed of Abraham according to the flesh, it would be worth all the toil and anxiety of your long journey, and the self-denial of your residence, apart from your family and friends, in so distant and strange a city. But when we learn that the work in which you are engaged has been directed and overruled by the Great Shepherd of the sheep, to become a powerful auxiliary to the introduction of the glorious gospel of the grace of God, it assumes a more important aspect. The object of the first is the corruptible body—its end is the grave; but the object of the second is the imperishable soul, in the redemption of which Christ's mysterious travail is accomplished, his holy soul satisfied, and the end, his essential glory, maintained. To have part in this is all that can be desired. To be owned by our Lord and Master, as fellow-workers with him, is enough.

“I have long thought that though the addition of the medical department may not be absolutely necessary, yet it was, at all events, a most important adjunct to an evangelical mission. Without it we cannot follow so closely as we desire the footsteps of the compassionate Jesus. He cured all who came to him of whatsoever disease he had, and the multitudes followed him. If, then, we would have a mission like his, let us do what he did. We cannot, indeed, work miracles. He does not will it so. He has committed his treasures to earthen vessels. But what of that? He can and will bless the faithful labours of his humble followers, and to accomplish the same results.

“Your visit to the banks of the Pruth was comforting. It is a great matter to scatter the good seed of the Word far and near. Our brother W \* \* \*, if I remember aright, received the first grains of the gospel seed in this way, and you see how the great Keeper of the vineyard has nourished it already. May it yet bring forth in him a hundredfold. Let us never faint or be weary, for in due time we shall reap if we faint not. Large and bright are the promises of God’s Word, and they must be fulfilled. High as his thoughts are above our thoughts, and his ways above our ways, so shall the fulfilment be. It has not yet entered into the heart of man to conceive of them. In Scotland and Moldavia, in all places of his wide dominions, in time and eternity, shall they be gloriously manifested.

“In Scotland, God’s special work of grace moves

on heavily—positive good not very apparent. . . . We need grace, more grace. ‘Awake, O north wind; and come, thou south; blow upon our garden, that the spices thereof may flow out. Let our Beloved come into his garden, and eat his pleasant fruits.’ ”

During this month I received also the following letter, referring to medical missions, from an aged Christian friend in a humble walk of life—a living epistle of Christianity, to whose prayers, under God, I owe much, and whose devout conversation was blessed by God to my spiritual good and personal enjoyment of religion:—

*“ Hill’s Cottage, August 8, 1846.*

“ MY DEAREST FRIEND,—It gives me much pleasure that I have an opportunity of writing you a few lines, but I am at a loss what to say. Sensible as I am of the important sphere you at this moment occupy, for me to tender my advice to you is what I feel myself altogether inadequate; and the circumstances with which you are surrounded render the task still more difficult. You will have to do with men as varying as their features. Much wisdom will be needed. However, the work in which you are engaged is the Lord’s. You have the best Employer, the best Instructor, and the wisest Counsellor. ‘He will guide you by his counsel, and afterwards receive you into glory.’ Now, my dear friend, to profit by his counsel, you will find no method so profitable as the study of God’s own Word. I need not say to you, let the sacred volume be your daily



study. There are no occurrences which you may meet with, but you will find a suitable antidote in that divine record. I do not look upon a medical missionary in a secondary point of view, by no means. You have access where a minister has not ; you have it in your power to display the banner of the cross in such a way, and at such times, as none can have the privilege of but yourself ; and dropping in a word incidentally may, by the blessing of God, be of infinite value to some poor soul ready to perish. I have been reading, this some time, in the Prophecies of Isaiah ; and when I look at the many great and precious promises of ‘the latter day glory’ of God’s ancient people, it gives great encouragement both for prayer and strenuous exertion, that these may have a speedy accomplishment.

“I know your zeal, and have no doubt, as far as your abilities, and health, and strength will permit, you will do your utmost in the good cause, and, my dear friend, the throne of grace is always accessible to you. You will need to be often there. Prayer will burnish your spiritual armour, and brighten it too. Nothing makes Satan, the god of this world, tremble so much as prayer, and nothing so strengthening to your own soul, and so calculated to fit you for encountering trials and difficulties ; for trials and difficulties you will meet with, and persecutions too. If you do not meet with some of these, you will not have the common lot of heralds of the cross. It is good to be prepared. Remember the words of our Lord Jesus—‘The servant is not above his lord, nor he that is sent above him that sent him. If they

have persecuted me, they will do the same to you. Therefore you have no cause of despondency. You have set your hand to the plough, your Lord will sustain you. His declaration is, that not one hair of your head shall perish. ‘In your patience possess your soul,’ therefore ‘be strong in the Lord, and in the power of his might.’ ‘In meekness instructing those that oppose themselves, if peradventure God may give them repentance to the acknowledgment of the truth.’ . . . I feel a great deal of pain in my right shoulder; it is rheumatism, I think. I have felt a good deal in writing; it makes my hand shake.

“I intended to have written you a much longer letter, but perhaps I may have another opportunity. In the meantime, may you enjoy health, and, above all, may your soul prosper and be in health, and may the Lord prosper and establish the work of your hands, so that you may be an instrument in his hand, of turning many from darkness to light, and from the power of Satan to God. This is the earnest wish and prayer of,” etc.

*November 25.* Haiam’s mother and sister came to my house this morning. At first they were very gentle and friendly, but afterwards became violent. Two of my brother missionaries visited me this evening, in reference to him, stating that his friends had called upon them, and demanded that Haiam should be compelled to return to them.

*November 26.* This morning Haiam’s father, mother, and sister again came to my house. At

first they were very affable, but afterwards became rather violent. I visited the youth this forenoon, and brought him back to my house. This same evening, the Rev. Mr. Holscheur, the Protestant German pastor, called upon me, stating that he had just come from the mission-house; that Haïam's friends had been there, and had accompanied him in his visit to me. They now requested an interview with him; which, of course, was immediately permitted. Mr. Holscheur had been informed by them that I was detaining the lad by force, which he did not believe; and that this was not true, he was now perfectly convinced. Haïam mildly, but firmly declared that he was determined not to return to his parents. His elder sister (Mrs. Schwartz) was very affectionate in her entreaties; and placed in his hands a letter in Jewish, of which the following is a literal translation:—

“BELOVED BROTHER,—I beg you much, and much I beg you, not to do any other thing, but to think on God in heaven: He that made the heavens and the earth. Oh, make no shame on me. Those who hate us shall not be happy. My beloved brother, I swear to you, by God, that you shall no more come to your stepfather's house, and he shall not come to me so long as he lives. Next, I beg you, beloved brother, that thou shalt have the goodness to come to Moses, teacher of Hebrew, and I will speak with you there. Be quiet, that nobody may hear. Oh, have mercy on thy mother's years.—Thy sister,

“HIAH LIPSHE.”

The friends' remonstrances were, for the present, vain. He would not go with them, for, he said, they wanted only to bind him, and deprive him of the means of grace. They wanted to send him away to another land, where there were no missionaries; or, they might poison him, as they had threatened to do—of this he was afraid. They were obliged then to depart again without him. Whilst going out of the yard, they beat the servant Joseph, who was a Jew, because he lived with a Christian. Haïam now resolved himself to apply to the Moldavian Government for protection from his friends, as his stepfather had threatened to take his life, if he did not abandon Christianity; and he was resolved, with God's help, to receive instruction with a view to baptism. He had received sufficient light to believe that Christianity was the truth.

*November 27.* I visited Mr. Gardiner, the British Consul, and explained to him all the circumstances regarding the young man Haïam. I asked the favour of his forwarding a petition for protection to the Moldavian Government, from the young man, who was at present in my house, to which he had fled for protection from his friends. They had beaten him severely, and had threatened to take his life. The cause assigned was, that he had relinquished Judaism, and desired to be instructed in Christianity, with a view to baptism; being convinced that Jesus Christ was the Messiah promised to the Jews. The Consul consented to forward the petition, and to use his influence. On returning home, however, I learned Haïam had had a long interview with his elder

sister, Mrs. Schwartz, who had visited my house during my absence, and had agreed to go and remain at her house, on her solemn promise that he should be at perfect liberty to act as he pleased, to visit me and read the Scriptures with me, and to attend the preaching of the missionaries; and that he should even be permitted to wear Christian clothes, if he wished to do so. On these conditions Haiam had agreed to leave my house to reside with his sister.

*November 30.* The wiles of the Jews began to be developed to-day in their dealings with Haiam. His brother-in-law and sister offered to furnish him with a full suit of clothes, and with money, if he would accompany his brother-in-law in a journey to Lemberg; all they wished was to remove him out of the company of the missionary, and deprive him of the opportunity of receiving instruction.

*December 4.* Haiam has refused to go to Lemberg, and now his friends will not permit him to read the New Testament, to visit the missionaries, or wait upon the means of grace.

*December 11.* Haiam visited me yesterday, stating that he finds it absolutely necessary to break off entirely with his relations. Their promises to permit him to enjoy liberty of conscience were false, and, as he was now fully persuaded, were never intended to be fulfilled. After prayerful consideration of the whole case, I determined, this morning, to pay a visit to his father, mother, and sisters, at their own house in the Tatterash, the Jewish quarter of the city of Jassy; and when I entered, contrary to



my expectation, I was very kindly received. The interview lasted for some hours, and a conversation was maintained on the nature, principles, and practices of both the Jewish and Christian religions. Haïam's father explained to me the ceremonies and practices of the religion of the Jews, as they existed in Jassy, to which I listened with attention and patience, and from which I derived much valuable information regarding the Jewish observances, and the character and habits of this people, which proved useful in my future intercourse with them. I then endeavoured to explain to them what the true Christian religion was; and had an intelligent and attentive audience. I began by remarking that the Christian religion was *no* new religion; that it was the true *Jewish* religion fully developed. That "salvation was of the Jews." That through the instrumentality of the Jews we had received both the Old and the New Testaments. That we Christians believed in the Old Testament as well as the New, as containing the revealed will of Jehovah. That the Old Testament prophets all testified of a Messiah, referring to the various passages regarding Christ from Moses and the Prophets. That "Messiah was to be of the seed of Abraham," and of "the seed of David." "That Jesus Christ was the son of David, the son of Abraham." That all the prophecies regarding the Messiah, whom Jehovah promised to send, were accomplished in Jesus of Nazareth. That to the Jews we Christians were debtors, for "of them, as concerning the flesh, *Christ came*, who is over all God blessed for ever."

That Jews were honoured by the Lord to be the writers of both the Old and the New Testaments. That Paul, Peter, and John, and all the Apostles, and first Evangelists, who first preached the gospel throughout the Roman empire, were Jews.

I then proceeded, the Lord helping me, "to preach to them Jesus;" proving, from the Scriptures and experience, and appealing to their consciences, that "we were shapen in iniquity, and in sin did our mothers conceive us." That we all like sheep had gone astray; we had turned every one to his own way, and the Lord had laid upon Him (Jesus the Messiah) the iniquity of us all. That Messiah (as foretold by Daniel) had been cut off, but *not* for himself. That the Lord had said, "The soul that sinneth, it shall die." That it is written, "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them." That all, both Jews and Gentiles, were under this curse, for we had all broken God's law; "We had all sinned, and come short of the glory of God." That Jesus, the Messiah, had "redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." That Messiah had "died for our sins, according to the Scriptures," and that he had "risen again the third day, according to the Scriptures." That, according to the Scriptures, "without shedding of blood is no remission." That we needed a sacrifice; that the Messiah was "the Lamb of God that taketh away the sin of the world." That Messiah, after rising from the grave,

and sojourning with his disciples forty days on earth, had ascended into heaven; that "he is set down at the right hand of the throne of God." That "He is able and willing to save to the uttermost all those who come unto God through him; seeing he ever liveth to make intercession for us." That Jesus, the Messiah, invites us sinners to come unto him, just as we are, and he will save us not only from the punishment due to us as sinners, but also deliver us from the indwelling power and pollution of sin, and make us holy, by imparting his Holy Spirit.

I exhorted them then to "repent, and be baptized in the name of Jesus Christ, for the remission of sins;" to "believe on the Lord Jesus Christ, and they should be saved." May the "Lord open the eyes of these children of Abraham, that they may understand the Scriptures." May the Lord remove "the veil from off their hearts," that "they may look upon Him whom they have pierced, and mourn." They listened to the quotations from the Scriptures with much attention. *All argument was carefully avoided.* I then arose, and took leave of them, and we parted good friends. During one part of our conversation, I was informed that one great cause of their wrath against Haïam was, that they had been told by one of their Jewish brethren that he had eaten swine flesh; which was strictly prohibited by their law, was a heinous sin, and had caused them much shame. They stated that they were willing that their relative should visit me, if he would continue to reside and eat in their house. On mentioning this to Haïam afterwards, he said he

had found it quite impossible to reside with his parents, because they would compel him to go through the Jewish rites and ceremonies; and to this he could not now conscientiously agree; that this would be a perpetual cause of quarrel. Moreover, they would not permit him to read the New Testament, or to attend the means of grace. He was fully determined to live apart from them.

*December 13.* This forenoon, whilst Haïam was returning from the mission-house, he was seized by his mother, who was standing by the gate of the house; he, however, escaped. To-day, when returning from the mission-house, I observed two priests, belonging to the Greek Church in Moldavia, entering an extensive grocer's shop. One of the priests was carrying a small crucifix, the other a tin can filled with water and a brush. I waited a little to observe their movements; the cross was presented to the shopmen one after another, and they each kissed it repeatedly, and with much apparent eagerness; the second priest then sprinkled each of the shopmen most copiously with the water; all the articles in the shop were also copiously sprinkled with the water. As they were taking their departure the shop-boy, who had been absent and was just returning, met them at the door, and the cross being held out to him, he hugged and kissed it most eagerly, and was afterwards most copiously sprinkled with the water. I observed one of the shopmen slip something into the hand of the priest with the crucifix as he was leaving.

I could not observe what it was, but I suppose it was a fee for his visit.

*December 15.* Haiam had previously presented a petition to the Minister of the Interior, praying for protection against his relations, and has since that time had an audience with the minister himself. The minister stated to him that the prayer of the petition would have been granted immediately, but that two weeks previously a petition had been presented to the minister by Haiam's father, in which petition the father had accused him of having stolen seventy ducats from his house, and the case had been referred to the Adzè, or chief of police, to examine into the facts, but that nothing had, as yet, been heard from the Adzè on the subject. To-day Haiam's father called to visit me, and the catechist being with me at the time of his visit, they searched the Scriptures for some hours, the old man listening patiently to explanations given of various passages in the Old Testament, occasionally asking questions. The father returned again in the evening, and again listened patiently for two hours to explanations of various passages read and compared together out of the Old and New Testaments. I then put a question to the father if his son Haiam had stolen seventy ducats, or any money, from his house, for if he proved to my satisfaction that such had been the case, his son should *not* be permitted to come to my house. The father gave no answer, but rose and retired to another room. Haiam then arranged with his father to go home, if he should be permitted to



visit me, to enjoy liberty of conscience, and to attend the stated preachings of the missionaries. This was agreed to, and accordingly they returned home together.

*December 16.* Haïam was permitted to visit me early this morning without hindrance from his friends. The following is a copy of the petition presented by him to the Minister of the Interior, translated from the Moldavian original:—

“TO THE HONOURABLE DEPARTMENT OF THE INTERIOR,  
“The Petition of the Undersigned :

“*Humbly sheweth,*—That your petitioner was born of Jewish parents, and educated in the Jewish religion ; that your petitioner was well acquainted with that religion, and kept its feasts and ceremonies, but that on reading the New Testament, and comparing the facts related there with the prophecies contained in the books of Moses and the prophets, he had become convinced that the Jewish religion, as existing amongst the Jews at that time in Jassy, was erroneous ; and that Christianity was the only true religion, and the end of all religions—that ‘there was no other name under heaven given among men by which he could be saved, but the name of Jesus Christ of Nazareth.’

“That your petitioner had read the Holy Scriptures, and studied the holy religion of the Lord Jesus Christ under some learned and pious Christian teachers, and that he had been convinced of its truth, and of its suitableness to his condition as a sinner before God ; but that in confessing your

petitioner's faith, your petitioner's friends and relatives had assembled together and consulted how to prevent your petitioner from following the dictates of his conscience, and from receiving further instruction in the doctrines and duties of Christianity. That, moreover, a considerable number of the Jewish community had leagued themselves, as they have done frequently before, against your petitioner. That your petitioner has already suffered much from persecution, and that at last the Jews had threatened to administer poison to him.

“Your petitioner, therefore, seeing no other way for his protection and preservation of his life, and to be free to follow the dictates of his conscience, humbly casts himself upon your honourable office for protection, and humbly prays your honourable department that they may grant your petitioner protection from the wicked designs of the Jews, that your petitioner may not at last fall a victim to the hatred and wrath of those who pursue after to take his life; and that your honourable department may find a way to compel your petitioner's father-in-law and friends to give bondsmen for the preservation and protection of your petitioner's life. And your petitioner humbly prays that your honourable department will give your commands to the proper office to adopt and execute the means necessary for this purpose, that your petitioner may have free liberty of conscience, and that your petitioner's life may be safe from the plots of the Jews.

“And, as in duty bound, your petitioner will ever pray.

“HAIAM HAIAMOWITCH.”

*December 18.* Our catechist was taken very ill to-day. Whilst riding through the city this morning, visiting my patients, was met by Mr. \* \* \*, who had been searching for me, as he felt himself exceedingly unwell. On returning home with him, he informed me that he had taken a dose of nitre in a mistake, thinking it to be Epsom salts; that since that he had felt very ill, as if he would be choked, and as if his heart would burst. He had a wild and excited manner. After the administration of some appropriate remedies, he was relieved; but late at night he became worse. I was summoned in the middle of the night to visit him, and remained by his bedside till the morning. He was comatose, occasionally convulsed, and threatened with being choked; when roused he complained of a severe pain in the pit of the stomach and the left side. After the application of leeches to the pit of the stomach, and the administration of appropriate remedies, he was relieved, and is now—

*December 25,* convalescent. This evening there was a grand illumination of the city of Jassy, in honour of Nicholas I., Emperor of Russia, under the title of Protector of Moldavia.

*December 27.* The Lord's-day. This afternoon a Jew named Isaac, who had been for some time receiving instruction with a view to baptism, was admitted into the visible Church of Christ; by the ordinance of baptism. There was a large congregation, the little church being crowded with Jews, and the greatest solemnity and reverence manifested.

## THE PROGRESS OF MISSIONARY WORK AMONG THE JEWS.

Rabbi Nahum—Precentor in the Synagogue—The Way of Peace—Jewish Inquiries—Moses and the Lord—Christian Missions a Proof—Idolatry under Christian Names—A Jewish Physician—Bogue's "Essay on the New Testament"—The Iron Merchant convinced.

*December 30.* To-day, when visiting one of my patients, a Jewish lady, residing in one of the principal streets of Jassy, I had an interesting interview, in his own house, with Rabbi Nahum, an iron merchant, one of the most intelligent and liberally-educated Jews I have yet found in Jassy. During several hours many other Jews and Jewesses crowded around us, occasionally taking part in the conversation. May the Lord open the understandings of these blinded people, and incline their hearts to receive the truth as it is in Jesus. A few months previously, Rabbi Nahum had called at my house for the first time, and requested me to visit and prescribe for his wife, who had been an invalid for some time, and whom I found labouring under what had been supposed pulmonary consumption. I attended her until she became convalescent. During his wife's illness, the Rabbi frequently called at my house, and one day, observing a German Bible on my table, he opened and commenced reading a portion of it. I was rather surprised at this, for ability to read German was a rare accomplishment in a Jassy Jew. This opened the way to a conversation on the contents of the Old and New Testaments, and to com-

paring the one with the other. The Rabbi had never before seen or read the New Testament, and on expressing a desire to possess a copy, he was told he could purchase one at the mission-house. He said he should do so, and read it, and compare its contents with the books of Moses and the prophets, with which he seemed well acquainted. I was warned to beware of this Rabbi, as he had previously mocked at the missionaries, and had been a bitter enemy to them; but he appeared to me now a sincere inquirer after the truth, and it was evidently my duty to embrace the opportunity providentially offered—"In meekness to instruct this man who opposed himself, if God peradventure would give him repentance, to the acknowledgment of the truth"—and to point him to the "Lamb of God, who taketh away the sin of the world."

*January 4, 1847.* This evening a Jewish teacher and precentor in the synagogue, who had lately arrived from Russia, and consulted me some time previously, in the dispensary, and since that time had been attending the means of grace regularly, at the mission-house, called to converse and inquire into the principles and practice of Christianity. Immediately afterwards brother \* \* \*, our catechist, called, and a conversation ensued between them for several hours, during which a brief view of redemption was given, as developed from the creation to the present day. The prophecies relating to the Messiah, from the Old Testament, were also read carefully, and commented on, and their complete fulfilment in the birth, life, death, resurrection, and



ascension to heaven of our Lord Jesus Christ, clearly and succinctly explained. This person was deeply imbued with Talmudical principles, contended against the truth, and displayed much ingenuity in his explanation of the prophecies, maintained the battle stoutly, and with considerable eloquence and confidence in the correctness of his own views. The latter part of the 9th chapter of Daniel, from the 24th to the 27th verses, and more especially the 26th verse, "*that after threescore and two weeks shall Messiah be cut off, but not for himself,*" was commended to his consideration, and its accomplishment explained in the death of the Lord Jesus on the cross of Calvary; when the Jew acknowledged that this was indeed the truth, and, being excited, exclaimed in the Jewish manner (pointing to his throat), "My throat is cut, I can say no more." He then begged that he might receive further instruction, and arranged with the catechist to receive one hour's instruction from him daily.

In this conversation I could not engage much, as it was maintained in deep Jewish (the Judeo-Polish), which, though I could understand, I could *not* yet speak fluently. I was again requested to visit the iron merchant, Rabbi Nahum, with whom I had had already frequent opportunities of "searching the Scriptures," and conversing on the truths of the gospel, more especially a few days previous to this, when called to prescribe for himself. This evening he stated that though he had been confined to bed from the time of my last visit, he did not require me to-night so much for the bodily sickness, as for soul sick-

ness. He had felt very distressed in spirit. His sins had found him out. He felt himself a sinner, and deserving the wrath of God. He could find no rest, no peace; he concluded his description of himself, exclaiming, in the language of Isaiah, which he had been reading, "My whole head is sick, my whole heart is faint; from the sole of the foot even unto the head, there is no soundness in me, but wounds, and bruises, and putrifying sores." The Rabbi reproached me for not returning sooner to see him. I apologized, saying that I had been much engaged. We then read together various passages of the Scriptures adapted to him, during which he developed more clearly the present state of his mind. The Lord seemed to have opened his eyes, and awakened his conscience to see enough of the spirituality of the law of God to make him feel under the condemnation of that law, which, however, he acknowledged "to be holy, and just, and good."

As his mind had been dwelling on the words in Leviticus xvii. 11—"For it is the blood that maketh an atonement for the soul," "without shedding of blood, is no remission," he sought for a sacrifice. He was then directed to the Lamb of God, which taketh away the sin of the world. The good news was declared to him from God's word, that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners"—"That the blood of Jesus Christ, God's Son, cleanseth us from all sin." He was directed to the fountain which had been opened to the house of David, and to the inhabitants of Jerusalem for

sin and for uncleanness.” His attention was led to the invitation of the Lord Jesus himself, to sinners such as he felt himself to be, weary and heavy laden—“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”\* He was urged to accept of this invitation, and assured that “Jesus Christ is the same yesterday, to-day, and for ever; that he never rejected any poor penitent who applied to him for mercy, when sojourning on earth; that he was as ready and as willing now, as ever, to pardon and bless every humble sinner who came to him. “Believe on the Lord Jesus Christ, and thou shalt be saved.” I promised the Rabbi to pray *for* him, but I could not, as yet, offer prayer *with* him, as I was not sufficiently versed in his language. I encouraged himself to plead for relief with “Him that liveth and was dead, and who is alive for evermore,” and who alone could heal a sin-sick soul—who alone could save him, not only from the punishment due to him as a sinner, but also from the indwelling power and pollution of sin, by giving him his Holy Spirit. The Rabbi begged me earnestly to return the following day.

*January 5.* Again had an interview with the Jewish iron merchant, Rabbi Nahum, who was under my medical care. He had been reading the 53rd chapter of Isaiah, which, he said, the Lord had opened his mind to understand, and which he had

\* Matt. xi. 28—30.

found to correspond exactly with the history of the Lord Jesus Christ. He remarked how often he had read this chapter before, and was astonished he had never, till now, understood it. He afterwards requested an explanation of various passages of the Old and New Testaments, which he had been reading, but which he said he had not understood: like the Ethiopian eunneh, whose conversion is related in Acts viii. 26—40. The Rabbi then begged me to give him a short history of the rise and progress of the Church of Christ throughout the world, with the difference between the Greek, Roman Catholic, and Protestant Churches, and a short description of the Protestant missions throughout the world, to Jews and Heathens, at the present time. The Rabbi's desire for more particular information on these different subjects, had been excited in his mind some time previous to his being convinced that the Lord Jesus was the Messiah promised to the Jews.

During his earlier inquiries, frequent disensions had arisen between us on the subject of Judaism and Christianity. On one of these occasions he had maintained that Judaism was the only true religion from God, to which I had answered, that Christianity was not a *new* religion, but the *Jewish* religion fully developed; that the Lord Jesus Christ, its founder, the author and finisher of our faith, was, in his human nature, of the seed of Abraham; that the apostles Paul, Peter, and John, etc., who first preached the gospel to Jews and Gentiles, were themselves of the Jewish nation. It was admitted that there was a difference as to the *forms* of religion

inculcated by Moses and the Apostles of Jesus. For the law, as given by Moses, abounded in ceremonies, and was adapted only to the peculiar circumstances of *one* nation. But the system which Christ founded, and which the writers of the New Testament have set forth, contains but few ceremonies (of a very simple character), and admits of universal application. “And Jesus said unto them, Go ye into all the world, and preach the gospel to *every* creature. He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned.” That the two systems, though at first sight dissimilar, would be found, on a more careful study, to agree with each other in all material points, presenting throughout the same views of the purposes of God—the only views worthy of him which have ever been given—the same views of the nature of man—views which are different from all others, but which alone are found to agree with fact. They present those very views of the nature of true happiness which are proved by experience to be true. In short, the religious systems of the Old and New Testaments, as unlike in some of their parts as the scaffolding and the building, are found in those very parts to have the same connection as the scaffolding has with the building. (Gal. iii. 24, 25; Heb. vii. 18, 19.)

The Rabbi had still seemed not satisfied, but maintained that Judaism was the only true religion from God. When I asked him if Moses did not enjoin “that they should love the Lord their God with all their heart, and with all their soul, and with all their strength,” and “that they were to love



their neighbour as themselves?" he rejoined that they *did* love the Lord their God with all their heart, and their neighbour as themselves. I then inquired what proof do the Jews give of this love? Is it not the creed of Judaism, as existing at present, that "only believing Jews shall be admitted to heaven and happiness?" The Rabbi answered, "Yes." "Then," I replied, "why have not the Jews gone forth into the world, and endeavoured to convert the nations to the Jewish faith, that they might be admitted to heaven like themselves?" On this the Rabbi had been silent, and I endeavoured, the Lord helping me, to show the fruits of the faith and love of Christians. Christians believed that "there is none other name under heaven, given among men, except the name of Christ, whereby we must be saved;" and having come to Christ themselves, and "being justified by faith, they had peace with God through the Lord Jesus Christ." Having received forgiveness of their sins from God for Christ's sake, sanctification of spirit, and the hope of everlasting happiness and holiness with Christ in heaven, in obedience to their Lord's command, and constrained by compassion for perishing sinners—Jews or Heathens—they have gone forth to all the world to preach the gospel to every creature, discipling all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," teaching them to "observe all things, whatsoever the Lord Jesus commanded them," confidently relying on his promise, "Lo, I am with you alway, even unto the end of the world." I had then endeavoured

shortly to describe the various missions of the Christian Churches to the Jews and the Heathen in Europe, Asia, Africa, and America; adding, moreover, that the missionaries to his countrymen in Jassy had been sent out by the Christian Church in Scotland, and were supported by the pence cheerfully subscribed by the poor sons of toil in Scotland. These facts, by the blessing of God, appeared to have made a deep impression on the understanding and heart of the Rabbi, for, from that time, he no longer argued in favour of Judaism and against Christianity, but now seemed, like “the noble Bereans, to receive the word with all readiness of mind, and to search the Scriptures daily, whether these things were so.” To-day, as he requested, I again gave him a fuller description of Christian missions throughout the world, as, from the light he had now received, he was enabled better to understand their nature and purpose. He then reverted again to the present state of his mind, which, he said, was still distressed; he had received much light, but had received no comfort; he still felt the burden of his sins, and a fear of “the wrath to come.” He had experienced much relief from the medicines administered—in fact, he was altogether better; but, though he did *not* require my services longer as a medical man, he begged me still to visit him as a friend.

*January 19.* The Jewish teacher and precentor, who visited me on the 4th of January, is now living with our catechist, and receiving instruction daily in the New Testament. He has laid aside his

Jewish dress, and now wears clothes similar to Christians. He has also given a proof of his rejection of Judaism by removing his long beard. There has been manifested a strong contest between the Word of God, wielded by the Spirit, and his Jewish heart of unbelief, so deeply imbued with Talmudical principles. He appears to wish to believe the truth, but says "he cannot." His brother also has visited me at the dispensary to inquire about Christianity, and now receives instruction daily from the Old and New Testaments. After contending against the truth for some time, he appears at least to be intellectually convinced that Jesus Christ was the Messiah promised to the Jews and Gentiles—the "Desire of all nations." May the Lord grant that these two descendants of Abraham may prove monuments of his grace and mercy; that their eyes may be opened, and that they may be turned from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in the Lord Jesus. Two Russian Jews, who arrived here on the 11th January, have been received into the mission-house, and are diligently employed in reading the Scriptures, and "searching them daily whether these things be so."

*January 21.* Early this morning another respectable middle-aged Jew, who had recently arrived from Russia by way of Botuschany, called on me at the dispensary, stating that he had no bodily sickness, and, therefore, did not come to receive medical aid, but that he was dissatisfied with the Talmud,

and wished to know the principles of the Christian faith. We entered into conversation, reading portions of the Old and New Testaments, comparing them with each other, and commenting on them; as I was very busy, I referred him to the missionary brethren. In the afternoon another respectable-looking Jew, by profession a tailor, called, stating that he wished to relinquish Judaism, failing to find in the Talmud what he needed, and begged to receive instruction daily in Christianity, with a view to be baptized. The Moldavian priests had proposed to him that he should be baptized in the Greek Church, but he would not, as he could not believe theirs to be the true religion; since he saw them bow down and worship images and pictures, which was rank idolatry, and contrary to the second commandment. The practice of idolatry is abhorrent to every Jew. In continental countries the Jews are only familiar with Christianity in its corrupt forms. Images are seen in all directions—in the streets, outside the churches, in the highways—and often do they meet with processions in the public streets in all the pomp and parade of superstition, attended also by its abject adoration. Christianity is therefore associated, in the minds of the Jews here, with the practice of idolatry. This proves a formidable obstacle to their conversion.

I endeavoured to explain to this man the nature of Christianity as it existed in the New Testament, and told him that we abhorred idolatry as much as the Jew. I invited him to a meeting which was to be held at the mission-chapel that

afternoon. He accepted the invitation, and I there introduced him to the missionary brethren. May the Lord awaken this wanderer to "flee from the wrath to come," and may he have peace and joy in believing on Jesus. May he "be born again of the Spirit of God," and "become a new creature in Christ Jesus, old things having passed away and all things become new."

*January 27.* Had a long conversation this morning with a Jewish carpenter and a Jewess, patients at the dispensary. Much blindness and hardness of heart were manifested. This evening, was visited by a young Jewish physician, who had just arrived in Jassy from Austria, purposing to take up his residence in Jassy, and practise his profession. He appeared a very gentlemanly, interesting, and intelligent young man. He remained with me several hours, and developed his state of mind. The stranger commenced by stating that "he had heard of me as a missionary-physician from Scotland, and that he had taken the liberty to pay me a visit, and introduce himself. That he believed the Christian missionaries to be good men, actuated by good and pure motives, and hoped that they would succeed in rescuing his Israelitish brethren from the gross ignorance and superstition into which they had sunk. As to himself he entertained his own opinions on religious matters, and would take the liberty of freely declaring and maintaining them; but that he was willing to be convinced, if I could convince him, of the truth of Christianity." I then stated that I should be happy to read the Scriptures



with him, and endeavour, as the Lord should help me, to explain them ; but that I could neither convince him nor convert him to Christianity. There were obstacles in the way which divine power alone could remove : the Lord alone could “ open his understanding to understand the Scriptures,” and he alone could change his heart ; at the same time quoting from 1 Cor. ii. 14—“ The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.” And from Rom. viii. 7—“ The carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.”

The doctor requested a sketch of my own experience in religion ; which was cheerfully given. I told him, that like himself, I had once entertained infidel principles, but that it had pleased the Lord, in his great mercy, through his word and his Spirit, “ to reprove me of sin, of righteousness, and of judgment ;” to awaken me “ to flee from the wrath to come ;” to give me peace and joy in believing in Jesus ; and now, having a good hope, through the merits of Jesus, of entering into “ that rest which remaineth to the people of God,” I am, by the grace of God, and through the Holy Spirit working in me, both to will and to do of God’s good pleasure, “ seeking to purify myself, even as Christ is pure,” and “ working out my own salvation with fear and trembling.” That I had come to Jassy to direct my fellow-sinners to the Great Physician of souls, the Lord Jesus Christ—“ the Lamb of God which taketh away the sin of the

world.” “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” Afterwards, at his request, a brief outline of God’s dealings with mankind, from the creation to the present day, was given him, referring more especially to the Lord’s dealings with his ancient people the children of Israel, reading some of the prophecies regarding them from the Word of God, chiefly from the books of Moses. Directing his attention more particularly to the 37th and the 64th and 65th verses of Deut. xxviii., we read—“And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.” I appealed to his own knowledge of the present condition of Israel, whether these prophecies were not literally fulfilled.

I quoted *one* of the many prophecies regarding the return of Israel to the Lord their God, whom they had forsaken; in reliance upon which, we Christians were labouring for the redemption of Israel—“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of

Israel *return*, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hos. iii. 4, 5.) I then endeavoured to illustrate the attributes of the God of Israel, by reference to the works of creation and providence; and more especially detailing the great facts of the work of redemption. The character of man, as revealed in the Word of God, both in the Old and the New Testaments, was then explained; that he had lost the image of God, in which he was created, was ignorant of God, and naturally prone to that which was evil; "That the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." The Lord Jesus, who knew well the human heart, has testified that "out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." This truth was illustrated by the facts narrated in the Old and New Testaments, and an appeal to his own knowledge of the history of mankind in all ages, and his own experience of mankind at the present day. The character of both Jews and Gentiles, just as they exist at Jassy, was brought before him, to the test of the holy, good, and just law of God. His own conscience was left to testify whether "the heart was not deceitful above all things, and desperately wicked." The law of God was then shortly explained, as being the transcript of the divine nature extending to the thoughts and intents of the heart. We, every one, had sinned

against this holy law. It was shown that God has said, "The soul that sinneth, it shall die;" has pronounced every one accursed who doth not keep this law perfectly (Gal. iii. 10; Deut. xxvii. 26). That he is inflexible in justice, and of purer eyes than to behold iniquity; whilst he is, at the same time, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty" (Exod. xxxiv. 6, 7.)

He was told that God's word must be fulfilled; heaven and earth shall pass away, but each word of God shall be fulfilled—"The word of our God shall stand for ever." The atonement for sin was then explained; the great sacrifice, the Lord himself had provided—"The Lamb of God which taketh away the sin of the world." The prophecies regarding the Messiah were read over carefully from the Old Testament, and commented on, and their literal fulfilment in the person of the Lord Jesus Christ explained minutely. An application was then made of the doctrine of the atonement for sin, and of the righteousness by faith, to the case of an individual soul convinced of its sinfulness in the sight of God, "fleeing from the wrath to come," crying, "What shall I do to be saved?"—that, "believing in the Lord Jesus Christ," he experienced "peace and joy in believing;" "Being justified by faith, he had peace with God through the Lord Jesus Christ;" and, receiving the gift of the Holy Spirit, he is daily "following after holiness,

without which no man shall see the Lord;" daily "cleansing himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." He is a pilgrim and a stranger in this world. This is *not* the Christian's rest; but he is looking forward to that "rest which remaineth to the people of God;" when faith, by which he lives here, will end in sight, when hope will end in enjoyment; and when love to Christ and his people, begun on earth, shall be perfected in that heaven to which he is travelling, "where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: but God shall wipe away all tears from his eyes" (Rev. xxi. 4).

The Doctor listened very patiently and attentively, occasionally putting questions. At the conclusion he said, that at present he was neither Jew nor Christian. That he believed in the Divine authority of the law of Moses; but that he did not believe in Jesus as the Messiah foretold by Moses and the Prophets. He had read the Old and New Testaments, but only superficially, and therefore must confess his comparative ignorance of their contents and meaning. He then begged me to lend him some book to read on the Divine authority of the New Testament; to which I cheerfully assented, handing him Bogue's "Essay on the Divine Authority of the New Testament," and the "Philosophy of Salvation," by an American Citizen, which I considered suitable to his present state of mind. He then took leave, thanking me for my kindness, and requesting, as a favour, permission



to call, and converse with me again on the same subject. May the Lord, who in his providence has brought this young physician here, "open his eyes, and turn him from darkness to light, and from the power of Satan to God."

*January 29.* Our catechist stated to-day, that last Monday he had been severely beaten by the Jews, in a house where he had been visiting in the discharge of his duty. And again, on his return home, he had been attacked by Jews in the street, and severely beaten.

*February 12.* The Jewish physician, formerly mentioned, visited me this afternoon, and spent several hours with me. The gospel plan of salvation formed the subject of our conversation. He requested as a favour that I would explain this subject fully to him, and listened attentively, occasionally asking questions. He returned the books I had lent him, but from his conversation on their contents, I was inclined to believe that he had either not read them carefully, or had not understood them.

*February 18.* The young Jew, Haïam, mentioned in a preceding part of this journal, had left my house about the middle of the month of January, but returned again to-day, stating that, finding it impossible to remain in his father's house, he would hire a room, and maintain himself by teaching Moldavian, begging me to instruct him in the Scriptures as usual. The Jewish iron merchant, Rabbi Nahum, whom I had some time since attended during sickness, and with whom I had had many opportunities of conversing on religious topics, as

one earnestly searching for the truth, called to see me this afternoon, desiring further conversation on the truths contained in the Word of God. He begged to accompany me to our service in our chapel that afternoon, but requested me to conceal him in my conveyance, as he was afraid of being seen by the Jews going to the Christian meeting-house. One of the missionary brethren preached from Psalm cxxviii. 1—"Blessed is every one that feareth the Lord, that walketh in his ways."

Rabbi Nahum had never been in a Christian chapel, or heard a Christian sermon preached. He appeared wrapt in earnest attention, and to drink in every word that fell from the lips of the preacher, occasionally nodding his head, as if approving of what was said. The Rabbi returned home with me, concealed as when he went. He remained for a little, eagerly conversing on the sermon, and, from the remarks made, it was evident he had clearly understood and believed what had been advanced by the preacher. He had been reading Bogue's "Essay on the Divine Authority of the New Testament," which I had lent him, and seemed much pleased with its contents, remarking that the Lord had blessed the reading of this book to his soul, in affording him much light on the truth of this sacred book. Rabbi Nahum seems to be fully convinced that the Lord Jesus is the Messiah promised in the Old Testament Scriptures, and to feel his need of Christ as his Saviour, and desires to follow Jesus, and to be received into the Christian Church by baptism; but the fear of the Jews keeps him back from an

entire surrender of himself to be the Lord's. He begged that I would permit him to visit me. He appears to be "an Israelite indeed, in whom is no guile."

*February 19.* The Rabbi Nahum returned to-day to "search the Scriptures" with me. One of the inquirers under instruction for baptism, and the teacher Haïam, were present at the Rabbi's visit. This man is one of the most intelligent Jews I have yet met in Jassy, much superior to his brethren in general knowledge, possessed of good abilities, of an acute, inquiring, philosophic, liberal turn of mind, fond of study, reads German well, appears to have had much experience in the world, and to have profited by it; a shrewd observer of the ways of mankind, fond of investigating the motives and feelings of the human heart, and tracing the actions of mankind to the general principles from which they originate. In general he is very fond of talking, and displaying his philosophic acuteness; but he appears greatly changed to-day, and quite humbled, subdued, and childlike in his manner. In the course of conversation, he manifested considerable acquaintance with all the events recorded in the Old and New Testaments, both of which he had been reading carefully, and comparing together. On the previous evening the Rabbi had acknowledged he felt his need of such a Saviour as the Lord Jesus, and his belief in Christ as the true Messiah promised to the Jews, who had come into the world to seek and save that which was lost; but stated, at the same time (biting his nails), that "he

had been born a Jew, and lived a Jew, was a Jew from the crown of the head to the sole of the foot, and that the old Jew was not easily got rid of ;” thus illustrating the judicial blindness of the Jews—“Go and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy ; and shut their eyes lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.” When the Rabbi had been complaining that there are many things in the Scriptures hard to be understood, I referred him to 1 Cor. ii. 14—“The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him ; neither can he know them, because they are spiritually discerned ;” and urged that if we would understand the Scriptures, we must have the Holy Spirit as our teacher, and therefore, before reading the Word of God, we should pray for the teaching of the Holy Spirit, and lift up our hearts to the Lord, with the prayer of his servant David, “Lord, open thou mine eyes, that I may see wondrous things out of thy law.”

Our attention was then directed for a little to Gen. i. 27—“So God created man in his own image : in the image of God created he him ; male and female created he them”—and the remark was made that one part of the Bible explained the other. In explanation of this we read in Eph. iv. 24, and Col. iii. 10—that the image of God consisted in knowledge, righteousness, and true holiness. Then, in

Gen. vi. 5 it is recorded—"And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually." We then inquired how, where, and when this great and radical change had taken place in man's nature. "The Lord God had commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely *die*" (Gen. ii. 16, 17). Man disobeyed this commandment. Thus sinning, he lost the image of God, became spiritually dead, liable to temporal death, the separation of the soul from the body; and to eternal death, the separation of both soul and body from God for ever. Our attention was then given for a little to the first gracious promise of a Saviour in Gen. iii. 15—"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." On asking the Rabbi if he understood this verse, he was silent, then listened with marked attention to the explanation of its meaning, and to the accomplishment of this gracious promise on the cross of Calvary, when the Lord Jesus Christ exclaimed, "It is finished." I was here requested to visit a patient, but the Rabbi and Haïam remained searching the Scriptures. May the Lord have mercy on this son of Abraham, and give him courage to forsake all for Christ.

Rabbi Nahum, after suffering severe persecution from the Jews, and being forsaken by his wife and



some of his children, was received into the Christian Church by public baptism. Some time after I left Jassy for Constantinople, I was informed that his wife and children returned to him, and that he afterwards preached "Christ, and him crucified," boldly to the Jews in his own house, testifying that Jesus was the Messiah, and calling upon them to exercise repentance towards God, and faith in the Lord Jesus Christ. May he be a burning and shining light in that dark city—live so that others may "take knowledge of him that he hath been with Jesus," and be kept faithful unto death, so that he may receive the crown of life. (Rev. ii. 10.)

EXTENDED INTERCOURSE AND ACCEPT-  
ANCE WITH THE JEWS.

The Catechist Beaten by Jews—Haïam's Progress in Knowledge—Hersh a Believer—The Bookbinder—The Money-changer—The Feast of Purim—Haïam's Confession—Increase of Inquirers—The Sceptical Physician.

*February 24.* This morning early, our catechist sent to request me to visit him speedily; he had been attacked by the Jews in his own house, and severely beaten. The young inquirer Haïam had been for some time past sleeping at Mr. Weiss's house at night, visiting the dispensary, and occasionally the mission-house, during the day. Haïam's father had not only sent messengers from time to time to inquire if Haïam was with Mr. W., but had come himself. This morning very early, the father and brother-in-law, Moses Shwartz, went to Mr. W.'s house, and finding him at home, had both beaten him. Moses Shwartz commenced by telling Mr. W. he had come for *his head*. A Greek teacher happened to be with Mr. W., giving him lessons in Greek when the Jews entered the house; and seeing the Jews attack Mr. W., he came forward to the rescue, beat Moses Shwartz severely, and succeeded in turning them both out of the house, but not before the father had seized a stick, and given Mr. W. several smart blows on the head. They did not, however, succeed in effecting their purpose of seizing Haïam, and forcibly dragging him away. After this, I considered it safer to receive Haïam

again into my own house, where he would be more out of the way of his friends. Persecution seems to have been useful to Haiam; he is growing in knowledge and grace.

*February 26.* This morning Haiam underwent a searching examination as to his religious knowledge and personal experience. He has made progress in knowledge of the great facts recorded in the Old and New Testaments. He explained a great proportion of the prophecies in Moses and all the Prophets regarding the Messiah, proving that they were all fulfilled in the birth, life, death, resurrection, and ascension of the Lord Jesus, as recorded in the Gospels. He manifested an intellectual comprehension of the truth of the suitability of Jesus as a Saviour to fallen man, in all his offices, as Prophet, Priest, and King; but, as yet, there has *not* been manifested any personal conviction of his own sinfulness by nature or practice—any sense of himself being under the curse of God's broken law—any fear of that "wrath to come," when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them who know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; and consequently no "fleeing from the wrath to come," to the Lord Jesus as a Saviour, or personal appropriation of Christ as "the end of the law for righteousness to every one that believeth." (Rom. x. 4.) Yet Haiam manifests much zeal in

telling his Israelitish brethren that their long-expected Messiah is already come, eighteen hundred years ago, and proving to them from the Scriptures that the Lord Jesus is the Messiah.

Marks of grace, also, were not wanting. The day before there had been a quarrel between Haïam and the eoachman (a Moldavian of the Greek Church), in which, as far as I could ascertain, Haïam was *not* in fault. The eoachman had been intoxicated, and beaten Haïam, calling him "a nasty Jew," and yesterday Haïam had been quite reconciled to the eoachman, notwithstanding all the bad treatment he had received, alleging as his reason for forgiveness, "How could he pray to his heavenly Father for forgiveness—every day to forgive him his sins—if he, from the heart, did *not* forgive others who had injured him?" Yesterday Haïam brought with him to my house a young Jew named Hersh, with whom I had some conversation. This young man had for some time been attending the mission-school, and had also applied at the dispensary for medical aid, and remained a considerable time under my medical care. During the time that Haïam was persecuted by his father, and had fled for refuge to me, requesting to be received into my house, this young man had come to me inquiring why Haïam and his father had quarrelled, and why Haïam remained in my house. I explained to him all the circumstances of the case, and embraced this opportunity of explaining to him the religion of Christ. From that time Hersh has been diligent and persevering in his inquiries after the truth, "searching the Scrip-

tures," and receiving instructions from Haïam, out of the sacred oracles, on the Messiahship of the Lord Jesus. He some time previously declared that he had already received sufficient light to know that Jesus Christ was the true Messiah sent from God, and that Christianity was truth, but was afraid to come boldly forward, either for instruction or baptism, through fear of his friends and the Jews. He would wait, he said, until he saw the result with Haïam, but would be glad to receive instruction secretly. Hersh is quite of a different temperament from Haïam; the latter is constitutionally quick in understanding, hasty, zealous, endowed with warm affections and strong passions; Hersh is slow in understanding, sincere and conscientious, but cautious, timid, and subdued in his manner.

This day Hersh declared that he is now confirmed in his belief that the Lord Jesus is the Messiah promised, and that he would now beg to receive special instruction with a view to baptism; that he could earn his bread by his trade as a painter; that he can no longer resist the truth through fear of the Jews; that he will now leave father and mother, brothers and sisters, and follow Jesus. Hersh has been long in coming to this resolution; may the Lord enable him to keep it. I was visited to-day by one of the *chazans*, or readers, of one of the synagogues in Jassy, by profession a seal-engraver, whose wife and brother-in-law had been under my medical care during the summer. He came inquiring after the truth. Being deeply learned in the Talmud, and filled with its spirit, he contended



earnestly against the Christian faith, when explained and proved to him out of the Scriptures ; but when the prophecies in the Old Testament were read, and their complete fulfilment in the person of the Lord Jesus clearly demonstrated, he at last became partially convinced—at least he was silenced—and at length acknowledged that he had often read the Prophecies, but had never seen them in the same light before. He should be happy if I would permit him to visit me frequently, and read and explain the Old and New Testaments. This is a very intelligent Israelite ; he has been truly grateful for the little attention I had paid to his wife and brother-in-law when they were sick during the summer, in token of which he presented me with two beautiful seals engraved by himself.

This morning a young Jew, a bookbinder from Lemberg, came inquiring, and Haïam read carefully, and clearly set forth, all the prophecies regarding the Messiah, out of the Hebrew Bible, showing from the New Testament that Messiah had come, eighteen hundred years ago—that the Lord Jesus was the Messiah of God. This young man manifests much sincerity, humility, and docility of disposition in his inquiries after truth, and begs to receive instruction with a view to baptism. This same afternoon two Jews visited me at the dispensary : one, a shopkeeper, the first patient I had attended in Jassy ; the other, his brother-in-law, from Padolui, the village, situated about ten miles from Jassy, which we had visited some time ago. After examining and prescribing for this patient, he en-

tered into a conversation regarding the Jewish and Christian religions, more especially the Messiah. We read together, and compared a considerable number of passages from the Old and New Testaments. This man stated that he had already examined these subjects with care and attention, and that he was convinced that Christianity was the truth, and that he believed "that in six years all the Jews would become Christians." They inquired where the Christian church was in Jassy, as they wished to hear the gospel of Christ preached; they left, promising to visit me again on Monday. This morning Haiam's mother came to my house, and called him out to speak privately with him, informing him that his father and brother-in-law, with a great number of Jews, were coming that night to take him away by force, and carry him home; that they would break our windows, and beat every one in the house. Whether such a plan was projected and entertained, or whether this was a fiction coined in the mother's brain to frighten Haiam, and induce him to return home, I know not, but nothing of the kind was attempted.

*March 7.* Yesterday evening a Jew, full of the Talmud, called upon me for conversation and inquiry. For a long time he contended against the statements made to him as distinctly as possible; but towards the end of our conversation, the truths from the Scriptures seemed to make some impression on his mind. To-day I was visited by a young Jew, named Joseph, a money-changer, who came for medical aid, being indisposed. After examining

and prescribing for Joseph, Haiam entered into conversation with him. They were related by the father's side. Haiam being asked by him why he had left father and mother, and all his relations, and brought shame on his family by becoming a Christian, he gave him a reason of the faith which was in him, by reading and comparing the prophecies regarding Messiah, from the Hebrew Bible, and showing, from the New Testament, that all these had been literally fulfilled in "Emmanuel." Joseph did not seem at all to understand what was advanced, though great pains had been taken to expound it, and at last, Haiam becoming tired of explaining this subject, begged me to speak with him ; but I found the young man so totally ignorant, so stolid, blinded, and unimpressible, that I declined further conversation for the present, and left him, turning to other business. Joseph would not go away, but continued to ask Haiam questions on the subject which had been brought under consideration. A short time afterwards, the question being put to him, how he, as a *sinner*, could be justified before the righteous God ; he answered in great simplicity and ignorance, "he had never sinned against God." We then read together some passages from the Holy Scriptures, describing the sinfulness of fallen man ; that Jehovah, the great Searcher of hearts, had testified that man was a sinner by nature and practice. We proceeded to examine the law delivered by Jehovah himself from Mount Sinai, each commandment separately, and asking ourselves, if we had kept these commandments ; for, if

not, the curse of the law was resting on us, for "cursed is every one that continueth not in all things written in the book of the law to do them." Joseph exclaimed, "Oh, yes; now I must acknowledge, with shame, I have not kept these commandments; I have *sinned* against the Lord." We examined the Scriptures yet further, tracing the fall of man, the consequences, the gracious promises given to man immediately after his fall, regarding the Saviour, who is Christ the Lord, reading the prophecies concerning the Messiah, and proving that they met in the Lord Jesus. Joseph appeared now to be much interested, as understanding the subject, and observed, "This is indeed the truth; here is light!" He then prayed that the Lord would graciously open his eyes, that he might see the truth more clearly, and believe it. He would immediately purchase a Tarnach (Bible) and a New Testament, and come and read an hour with Haiam every day, if I would permit him.

*March 13.* This day being the 14th day of the month *Adar*, I had an opportunity of seeing the feast of *Purim*\* celebrated by the Jews in Jassy. They first make an effigy of Haman, and hang him up, as was done in the time of Esther and Mordecai. On the 13th day of the month *Adar* (yesterday), the Jews had fasted the whole day, and in the evening the history of this wonderful deliverance of the Jews from the treachery of Haman, and of the punishment inflicted upon him, was read in the synagogue, and generally in every family.

\* Esther ix. 20—28.

It is imperative on every man, woman, and child, and servant, of the Jewish community, that they hear this history read, otherwise they are not permitted to eat. After hearing the history read, the Jews eat, drink, and enjoy themselves. They praise and thank God that he had delivered their nation from the hands of the treacherous Haman. This morning (14th Adar) the history of Haman is again read, and the whole day is spent in receiving and sending presents. Many presents were sent to me by Jews who had been under my medical care. The friendship and goodwill, which pervaded all ranks and classes of the Jewish community, were quite remarkable; they all, poor and rich, the learned and unlearned, met upon the common level of mutual love and friendship, united by a common bond of sympathy, arising from the remarkable deliverance which they all celebrate. Every countenance bespeaks joy, and every heart overflows with hospitality.

The Talmud enjoins, "That on this day the people are not only to eat and drink plentifully, but that it is their duty to drink to excess, nay, to become drunk, even to the loss of reason." In the *Gemarah Megillah* (p. 6) we find it written—"Every man is under obligation to get so drunk, that he shall not be able to distinguish between the meaning of blessed be Mordecai and cursed be Haman." And this order, being in accordance with our depraved nature, is carefully obeyed, more especially by the rabbis themselves; for much money is sent to the rabbis and to the learned on this day, as, according to the Talmud, they know better how to eat and



drink than the others. To the poor, also, much money is given. Their dwellings are also filled with plenty, sufficient to maintain them and their families for weeks to come. On the 15th day of Adar, the history of Haman is again read, and the Jews eat and drink, and enjoy themselves as on the previous day. The rabbis say, in the Talmud, that when Messiah shall come, all the other holidays of the Jews shall be abolished; but this of the Purim feast shall remain. The Lord grant that the time may soon come, when "the house of David and the inhabitants of Jerusalem shall look upon Him whom they have pierced, and mourn"—when their eyes shall be opened to see the wonderful deliverance from sin and Satan accomplished by our blessed Redeemer on the cross, and when they shall be enabled to embrace Jesus Christ, as freely offered in the gospel, and rejoice with each other in God their Saviour, and in the prospect of the "inheritance purchased for them, which is incorruptible, undefiled, and fadeth not away."

To-day the young Jewish money-changer, Joseph, returned, and remained in the ante-room of the dispensary, reading, disputing, and searching the Scriptures along with Haiam. And when he left at night, he stated that he would lend out his money at interest, and devote his undivided attention to the study of the Old and New Testaments, for the next three or four months. He entreated a special interest in our prayers. Haiam handed me, this evening, a brief history of his change of faith, which he had written the previous evening. It appears to

be told with great simplicity. It was written in the Judeo-Polish language and character. I shall translate it literally :—

“I, Haiam, son of Israel, Moldavian writer of Jassy, was born and educated in Jassy. I attended the Jewish school there for a long time, and learned much, but understood little. After leaving the school, I wished to learn a profession, but could not acquire one. After this I studied the Moldavian language, and commenced giving lessons in that language to the children of the Jews. During last summer, in the month of Tammuz, whilst walking through the Jewish school street, a young man named Levi, son of a Jewish schockat, met me, and said, ‘Haiam, do you wish to learn German?’ ‘Oh yes,’ I said, ‘very much;’ and when he told me of the missionary school, I went and commenced to take lessons in that language. But I was ashamed to go to the missionary school, for, like other Jews, I hated the missionaries; yet I went, for I had a great desire to learn German; and I studied it for three months, until the great Jewish holiday. At that time I heard that there was in Jassy an English Doctor, also a missionary, and I went to visit him, to speak with and beg him, if, perhaps, he would have time, to give me a lesson in English. During our conversation we spoke of Judaism and Christianity, and of the Messiah; and the Doctor said that the Messiah had already come, and he proved this to me from the Tarnach, in many passages. But I would *not* believe that Messiah had already come, for I had been told by my parents, that Messiah must

yet come. I was zealous as a Jew for the religion of my fathers, and hated all Christians. Afterwards, I visited Mr. Edersheim, a missionary preacher, who also proved to me, from the Tarnach, that Messiah had already come. After this I began to examine the matter seriously, and to search the Scriptures diligently, and now believed, from the Old Testament, that Messiah had already come. I found, in the prophet Jeremiah xxxi. 31, that Jehovah will make a new covenant with the children of Israel. I studied the New Testament also diligently, and, amongst other passages, found it promised in Luke xviii. 29, 'That there is no man who leaveth parents or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this world, and in the world to come life everlasting.'

"I read the New Testament with diligence, and lived at home ; but my parents hated me for this, and beat me, so that I should not read the New Testament. I did not know what to do. I was restless ; I could not sleep, nor go in the street, for I was grieved in my heart, that I had seen so much light, and could not come to this light on account of my parents. I resolved to leave father and mother and follow the Messiah, the Lord Jesus, and went to the English Doctor's house when persecuted by my friends. The devil came and blinded my heart, and I returned to my parents again. But I could get no rest, my conscience was uneasy, and I went back to the Doctor's, eight days afterwards. Satan again prevailed, and I associated with the Jews, and was restrained by my friends for three weeks, so that

I could not go to hear the preaching of God's Word. At last I was set at liberty, and again resorted to the Doctor's, for he had given me much instruction; and now, by the grace of God, through the teaching of the Holy Spirit, I am convinced that I am a sinner before God; that I am under the curse of God's law, having broken all his commandments, in thought, word, and deed. Moreover, I had hated Christ and all Christians; and I hope Jehovah will forgive me my sins, for the sake of his only begotten Son, the Lord Jesus Christ, the Messiah, who came into the world to save sinners, even the chief. I have found, throughout the Scriptures of the Old and New Testaments, that Messiah is already come; that he has made a perfect atonement for sin, and that he died for sinners, such as I am, and that his sacrifice avails not only for me, but for all such as believe in his name. His blood was shed for many, for the remission of sins, and through him alone can I be saved.

"Now, when the Lord Jesus has so graciously died for sinners such as me, I have this day taken the matter to heart, and make this confession of my faith that Jesus Christ is God's Son, and the true Messiah, and, God willing, I will be baptized in the name of the three-one God—the Father, the Son, and the Holy Ghost—and in the name of the Lord Jesus Christ. I believe that the Scriptures of the Old and New Testaments are the Word of God, the only rule of faith and practice, and that 'this is a faithful saying, and worthy of all acceptance, that Jesus Christ is come into the world to save sinners, even the chief' (1 Tim. i. 15). I hope that Jeho-

vah will be gracious unto me, forgive me my sins, and accept of me as righteous in his sight, for the sake of the Lord Jesus Christ. Amen."

*March 16.* The money-changer, Joseph, returned again to-day, remaining in the ante-room of the dispensary the whole day, reading the Scriptures, and inquiring earnestly, "what he must do to be saved?" In the afternoon, another Jew, named Aaron, being indisposed, came to consult the Doctor. After being examined and prescribed for, he also began to inquire what this new faith was? That Messiah had already come, eighteen hundred years ago, was made plain to him from the Scriptures; for what purpose he had come was also explained, and what great work he had accomplished on the cross of Calvary, when he exclaimed "It is finished." Aaron listened with much interest "to the good news," and expressed a desire to know more regarding this great matter. He would return to-morrow, and would beg to receive regular instruction.

*March 17.* Again a very busy day with inquiring Jews. Joseph the money-changer, Aaron, and Hersh were with Haiam in the ante-room of the dispensary the whole day, searching the Scriptures, whilst I was engaged in my professional avocation. Joseph is a cousin of Haiam. He is also a near relation of Michael Daniel, the rich Jewish banker, the richest man in these principalities, who, from his immense wealth, is possessed of great influence. Joseph says he cannot tell what ails himself, but he cannot sleep at night, and does not care about cat-



ing. He also cannot settle his mind to attend to his ordinary business. He can think of nothing else but what he reads and hears during the day, about Messiah having come so long ago, and about what he had accomplished, when on earth, for poor sinners such as he was. Joseph had visited his relative, Michael Daniel ; and, as “out of the abundance of the heart the mouth speaketh,” he began in great simplicity to tell the rich banker about the “good news” he had heard, which, he was convinced, was true—“That the Lord Jesus Christ, whom their forefathers had crucified in Jerusalem, eighteen hundred years ago, was the long looked-for Messiah, who had died for their sins, according to the Scriptures, had risen from the grave, and ascended into heaven, and was now seated at the right hand of the Majesty on high.” Michael Daniel was much offended and angry, asking him, quite sharply, “Why have you been so foolish and wicked, Joseph, as to go near these missionaries, and to believe what these babblers say?” Joseph rejoined, “That it was not because the missionaries told him, that he believed these good news ; he had found it himself in the Tarnach. It was God’s own truth, and therefore he believed it.” Michael Daniel then arose, and left the room abruptly, requesting Joseph, when he came again to see him, “not to talk such nonsense.” “Verily, I say unto you,” said the Lord Jesus, “that a rich man shall hardly enter into the kingdom of heaven.” “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.”

*March 18.* Again a busy day with inquiring Jews; Joseph, Hersh, and Aaron remained with Haiam, at the dispensary, searching the Scriptures, till the close of the day. The Jewish physician, formerly mentioned, who has frequently visited me, called again this afternoon, and spent the evening. On this occasion the Doctor developed more fully his deeply-rooted infidel principles. He brought forward a great number of objections, both against the Scriptures themselves, and some of their contents, which I endeavoured to answer, as the Lord helped me. Some of his arguments and objections were entirely new to me, so that I found it no easy task to meet them. We then read and examined several portions of the Scriptures, and I prayed to the God of heaven—"O Lord, open thou our eyes, that we may behold wondrous things out of thy law." "O Lord, open thou our understandings, that we may understand the Scriptures." We read attentively Dan. ix.; and when the *seventy weeks*, in the 24th verse, were explained, every day of the week of seven days put for a year, making 490 years till the advent of the Messiah; and when the words, "*the Messiah shall be cut off, but not for himself*," in the 26th verse, were urged to have been fulfilled in the death of the Lord Jesus Christ on the cross of Calvary, at the time foretold, the Doctor became deeply interested. We next read and commented on Isa. liii., as containing a brief history of the Lord Jesus Christ. He had frequently read the life of Christ in the gospel, and he was constrained to acknowledge that the twelve verses of this chapter, and the gospel

narrative corresponded, but that he had never seen this chapter in the same light before. He knew well that this chapter had been written by Isaiah more than 700 years before the advent of Christ, and yet he could not but acknowledge that the passage contained a prophetical history of the life, death, and resurrection of the Lord Jesus, as narrated by the four Evangelists. When the Doctor first read this chapter, and an explanation was given, he became pale with emotion, looking confounded. He read it first in English, then in German; then, beginning to doubt the correctness of the translation, he asked for a Hebrew Bible; he then read the whole in Hebrew, comparing it with the English translation, and pausing and meditating on each verse; and after concluding the examination, wondered he had never seen this before. We then read the Acts of the Apostles, viii. 26-40. I "preached unto him Jesus," calling upon the Doctor to repent, and "flee from the wrath to come," and "to believe in the Lord Jesus," that he might be saved. The Lord grant that this interesting young man may be born again of the Holy Spirit, and become a new creature in Christ Jesus, old things may pass away, and all things become new.

## THE MODERN JEWISH CREED, RITUAL, AND FESTIVALS.

Articles of Maimonides—The Shemang, or Expression of Divine Unity—The Mézuzah—The Tephellin—Garments for Devotional Seasons—The Pesach, or Passover—The Prayer of the Expecting Jew.

*March 20.* Was visited again this evening by the young Jewish physician, Dr. A \* \* \*, formerly mentioned, who spent several hours with me. He developed still further his rationalism and seepitical principles. We read and examined, together, many portions of the Saered Scriptures. He remained with us, and joined with the family in family worship. He requested permission to come and read the Scriptures with me for one hour each evening; which was readily agreed to.

*March 21.* The young Jewish money-echanger, Joseph, has not returned to visit me during the last few days; no one has seen him, or seems to know where he is. It has been reported to me that he has been bound hand and foot by his friends, so as to prevent him visiting the missionaries; and that his friends had burned a Hebrew New Testament which had been given him by one of the missionaries.

*March 29.* Last week, as Haïam was returning in the evening from the mission-house, he was seized by his father and brother-in-law, Moses Shwartz, who bound a handkerchief around his mouth, and

nearly choked him. Two Boyards, passing at the time, came to his rescue; and when Haïam called to the police to help him, and deliver him from the hands of his friends, two *gens d'armes* answered the summons, but instead of helping, they seized him, and conveyed him to the office of the *commissaire de police*, where he remained all night. The next day he was brought before the Adzè, or chief of police, and at his orders lodged in a prison next to the Adzè's office, as his father had made a charge against Haïam of having stolen seventy ducats from him, which the father has already declared to me to be a falsehood. (About this time I was confined to bed for nearly two weeks, from a severe attack of cynanche tonsillaris, contracted during my labours among the Jews in the Jewish quarter of the city.)

*April 13.* Yesterday, Haïam again returned to my house, after having been confined, in the prison attached to the office of the Adzè, from the 30th of March, on the false accusation of his father, that he had been guilty of theft, without any investigation having been made whether this were true or false. When I recovered from sickness, as soon as I was able to attend to business, I appealed to the Adzè, requesting to know why the young man, Haïam, was detained in prison. The Adzè, on hearing a statement of the facts of the case, decided that the charge was false, and only a Jewish stratagem, on the part of the father, to prevent Haïam following the dictates of his conscience; he ordered that the young man should be immediately set at liberty. Haïam dared not return to his father's, and begged



that he might be permitted to return under my roof, where alone he would be safe from the Jews, and he would engage to wait upon the dispensary, if I would be pleased to accept of his services in that capacity.

Yesterday, the Jewish coachman whom I had had in my employment for the last two months, and who had insinuated himself into my confidence by a show of honesty, nearly succeeded in an attempt to run off to Galatz with the drotchka and horses, which I was in the habit of using in visiting my patients throughout the city. The attempt was defeated through the instrumentality of the cook and one of our converts, Dwash the carpenter, who seized the horses just as the coachman was proceeding to leave the city, and had the coachman delivered a prisoner into the hands of the police.

*April 29.* The principal dogmas of the Jewish faith are the Creed and the Shemang. The latter is the most important of all; the first taught to the child, and the last uttered by the dying. The *Creed* was framed by the celebrated Maimonides, a Spanish rabbi of the 12th century. It contains the thirteen fundamental articles of the Jewish faith, which every Jew ought to believe, and to rehearse daily :—

“1. I believe, with a perfect faith, that God (blessed be his name) is the Creator and Governor of all created beings; and that he alone has made, does make, and ever will make every production.

“2. I believe, with a perfect faith, that the Creator (blessed be his name) is one God; and that there is no unity whatever like unto him;

and that he alone is our God, who was, is, and will be eternally.

“3. I believe, with a perfect faith, that the Creator (blessed be his name) is not corporeal, nor is he subject to any of those changes that are incident to matter; and that he has no similitude whatever.

“4. I believe, with a perfect faith, that the Creator (blessed be his name) is both the first and the last of all things.

“5. I believe, with a perfect faith, that to the Creator (blessed be his name), yea, to him only, it is proper to address our prayers; and that it is not proper to pray to any other being.

“6. I believe, with a perfect faith, that all the words of the prophets are true.

“7. I believe, with a perfect faith, that the prophecy of Moses, our instructor (may his soul rest in peace), was true; and that he excelled all the sages that preceded him, or they who may succeed him.

“8. I believe, with a perfect faith, that the law which we now have in our possession is the same law which was given by Moses, our instructor.

“9. I believe, with a perfect faith, that this law will never be changed, that the Creator (blessed be his name) will never give us another law.

“10. I believe, with a perfect faith, that the Creator (blessed be his name) knoweth all the actions and thoughts of mankind, as it is said, ‘He fashioneth their hearts, and is fully acquainted with all their works.’

“11. I believe, with a perfect faith, that the

Creator (blessed be his name) rewards those who observe his commandments, and punishes those who transgress them.

“12. I believe, with a perfect faith, that the Messiah will come, and although his coming be delayed, I will await his speedy appearance.

“13. I believe, with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator—blessed be his name for ever and ever.”

The *Shemang* consists of a sentence of the law declaring the unity of God, as recorded in Deut. vi. 4—9; the whole passage reading thus:—“Hear, O Israel; the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.”

“So shall your days be multiplied, and the days of your sons, upon the land which God swore to your fathers to give them, like the days of heaven upon earth.”

Here follow the morning and evening prayers taught to the children of the Jews, and repeated through life:—“I give praise before thee, O King, living and enduring, who hast revived my breath

within me in the great mercy of thy faithfulness. Moses has commanded us the law, the inheritance of the congregation of Jacob. Let blessing and prosperity rest upon my head. Blessed art thou, Jehovah our God, King of the universe, who hast sanctified us through thy commandments, and hast enjoined upon us the lifting up of the hands. Blessed art thou, Jehovah our God, King of the universe, who hast sanctified us through thy commandments, and hast enjoined on us the order of the Fringe ; may it be pleasing before thee, Jehovah our God, and the God of our fathers, that this commandment of the Fringes may thus be honoured, for I have performed it in all its particulars, and minutiae, and intentions, and the 613 precepts comprised in it. Amen. Selah."

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes on the borders of their garments throughout their generations, and that they put upon a fringe of the borders a riband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them ; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who brought you out of the land of Egypt, to be your God. I am the Lord your God" (Num. xv. 37—41).

"Blessed is he, and blessed is his name. Blessed art thou, Jehovah our God, King eternal, who pre-

servest all the world, in thy goodness, in grace and mercy, and in compassion givest bread to all flesh, for his mercy endureth for ever, and in his great bounty hath not let our food fail us, and will not let it fail us for ever and ever. Therefore his name is great, for he is the Lord Jehovah, nourishing and sustaining all, and doing good to all, and providing food for all his creatures whom he hath created. Blessed art thou, O Lord, who dost nourish us all. Blessed art thou, Jehovah our God, King of the universe, who makest fall the bands of sleep upon the eyes, and slumber upon the eyelids. May it please thee, O Lord my God, and God of my fathers, who makest me to lie down to sleep, and to rise up from sleep, that my thoughts may not terrify me, and that I may have no evil dreams, or evil imaginations, and may my bed be perfect before thee, and do thou enlighten my eyes, lest I sleep in death. Blessed art thou, Jehovah, who lightenest all the world with thy glory."

In obedience to what he believes is meant by the commandment of Moses alluded to in the Shemang, (Deut. vi. 9), "And thou shalt write them upon the posts of thy house and on thy gates," the Jew has on the posts of his house two portions of Scripture (Deut. vi. 4—9; xi. 13—21), written on parchment, called *mézuzah*; these are rolled up in a tin, or lead, or glass tube. On the outside of the vellum on which these portions of Scripture are written is the Hebrew word "Shaddai," one of the names of the Almighty. There is always a hole in the tube opposite to the word "Shaddai," that it may be



seen when passing by; a hole is pierced through both ends of the case, that it may be nailed to the door-post. It is always fixed in a slanting position on the right side going in. This must be done by the master of the house himself, in doing which he pronounces the following blessing:—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to fix the *mézuzah*." The same must be done with every door of the house. The pious Jew never goes out to his daily avocations without kissing the *mézuzah*, or seldom passes from room to room without bowing to it. This is believed by some Jews to be the means of keeping out the destroying angel from coming to hurt the Jewish families in their dwelling. When a Jew changes his abode, he is not to take with him the *mézuzah*, on penalty of the untimely death of his children; but if a Gentile is to follow him, he may take it with him.

In obedience to what he believes inculcated by another portion of the same Scripture (Deut. vi. 8), "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes," the Jew wears at his prayers, at home or in the synagogue, *tephellin*, or phylacteries. These are two peculiar articles—the one for the head, and the other for the arm—the preparation of which has been thus explained to me: Four slips of parchment are prepared, each about one inch wide and eight inches long; on these, passages of Scripture in Hebrew are written with great care and beauty.

These passages are: Deut. vi. 4—9; ix. 13—21; Exod. xiii. 2—10; xiii. 11—16. The slips being finished, a covering of the same material is prepared to deposit them in. It is a quadrangular box of about an inch deep; inside are four pieces of parchment, placed at equal distances, and the interior thus divided into four small apartments. The slips are carefully folded, the writing being inside, and separately lodged in these apartments; one end of the piece of parchment of which the box is composed is turned over as a lid, and sewed with leather thongs prepared for the purpose. On two of the squares raised in the material itself, whilst preparing it to be formed into a box, is the Hebrew letter *shin* (ש), the initial letter of the word Shaddai, Almighty, one of the Creator's names. In forming the lid, a kind of loop is made, through which a leather thong, of about two yards long and an inch wide, is passed, and which serves to secure the tephellin to the head. The other tephellin is alike, with these exceptions—the passages of Scripture are written in four columns on one piece of vellum; the inside, consequently, is one cavity, and the letter *shin* is omitted. The two being finished, the former is called *tephellin shel rosh*—tephellin, of the head; and the latter *tephellin shel jad*—tephellin of the hand.

The first time I saw these used was by the Jewish coachman who conveyed us in his brashavanea from Galatz to Jassy, in the beginning of last May, when we first arrived from England. He first took hold of the tephellin for the arm, and placed it on that part of the left arm opposite the heart; and

after securing it there, by winding the leather thong seven times round, he pronounced the following blessing :—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to wear the tephelin." Then he took the one for the head, and placed it exactly in the centre, between the eyes, touching where the hair begins to grow, and after securing it by means of the leather thongs, said the following blessing :—"Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us the commandment of the tephelin.

Every Jew is required constantly to read, or repeat, his morning prayers at the synagogue, or at home, attired in a peculiar garment. This is called *tallith*, and is a white garment, generally made of white lamb's wool, which must not have been in any way torn from the animal, but merely shorn off. It must be spun by Jewesses, who are to do so with the express object of making one of these articles, and uttering, when they begin, certain words. At the four corners, *tsitzith*, or fringes, are fastened by means of four knots, which, with the eight threads of each fringe, are thirteen; these, added to six hundred, the numerical letters of the Hebrew word *tsitzith*, make six hundred and thirteen, the number of precepts they consider to be contained in the law. *Arbāng kanphoth* is another fashioned garment always worn by the Jew under the waistcoat, and no consistent Jew is ever without it. It is made of different materials, as wool, silk, muslin,

etc., according to the taste and means of the wearer. Its size, for an adult, is about three feet long and one wide. In the centre is an opening about a foot and a half long. When wearing it, the head is put through this opening, so that one part of the garment falls upon the breast and the other upon the back, similar to Aaron's breastplate. Attached to the four corners are fringes, called *tsitzith*, similar to those of the *tallith*, and upon these depend the value and importance of the *arbang kanphoth*. These fringes are always made of white lamb's wool, and prepared and spun by a Jew, before commencing which he says, "In the name of the Lord, I now begin to spin this thread, in which our men shall serve and worship God." The authority of the Jew for making the *tsitzith*, or fringes, he finds in Num. xv. 38—41.

*April 30.* On the 14th day of the Jewish month *Nisan*, corresponding with the 12th of this our month of April, began to be celebrated, by the Jews in Jassy, the festival of the *Pesach*, or passover, which, in some respects, is the most important festival in the Jewish calendar. In the anticipation of its arrival great care was taken by every Jew to put away all leaven from his house. The day before the *Pesach*, all the first-born males among the Jews fasted, and before sunset they assembled in the synagogue for prayer. The solemn evening having come, the master of the house, on their return from the synagogue took his seat at the head of the table, the whole family, including the Jewish servants, being assembled round it. Threo

plates were set on the table ; one with three pass-over cakes, another with horseradish and bitter herbs, and a third with a bone of lamb, or a small piece of roast meat, and a roasted egg. The three cakes were put in a napkin, one at the top, one in the middle, and one at the bottom. There were also two dishes ; one containing vinegar, or salt and water, the other various ingredients mixed to the consistency of lime, in memory of the lime which the Israelites worked in Egypt. Each person had a glass or small cup for wine. Among the older and more devout Jews it is usual for the master of the family to sit with his loins girt, his staff in his hand, and shoes on his feet. All being seated, having first washed their hands, the master took a glass of wine in his right hand, and pronounced the following blessing :—"Blessed art thou, O Lord our God, King of the universe, who didst select us from all other people, and exalted us above all other nations, and sanctified us with thy commandments, and granted to us, O Lord our God, in love, solemn feasts to rejoice, with festivals, and times for gladness—this day of the feast of unleavened bread, the time of our redemption, an holy convocation, a memorial of our departure from Egypt ; for thou didst select us and sanctify us from all people, and thy holy seasons hast thou caused us to inherit with love and gladness, favour, and joy. Blessed art thou, O Lord, the Sanctifier of Israel and the times. Blessed art thou, O Lord our God, King of the universe, who hast maintained us, and preserved us to enjoy this season." The first cup of



wino is then drunk. The master then dipped some of the bitter herbs in vinegar, and having distributed some to every one at table, they all ate it, after saying the following blessing :—"Blessed art thou, O Lord our God, King of the universe, Creator of the fruit of the earth." He then breaks the middle cake in the dish, and leaving one half to remain there, he lays the other half aside till after supper. Again, lifting up the bone of the lamb and the egg, all at the table lay hold of the dish, and repeat the following :—"Lo ! this is the bread of affliction which our ancestors ate in the land of Egypt ; let all those who are hungry enter and eat thereof ; and all who are necessitous come and celebrate the passover. At present we celebrate it here, but next year at Jerusalem ; at present we celebrate it here, but next year in the land of Israel ; this year we are servants, but next year we hope to be freemen in the land of Israel."

The youngest in the company then asked, "Wherefore is this night distinguished from all other nights ?" to which all the rest replied, "Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us out from thence with a mighty hand and an outstretched arm." The mighty acts of God's deliverance of their fathers were then rehearsed (Exod. xii., etc.), the head of the household reading or repeating, the rest making the responses. When this was finished, the unleavened bread was shown to all, as a mark of their freedom, and a portion of it was received and eaten by each. Again bitter herbs were eaten,

dipped in the mixture that represents the lime. This concluded the first and greater part of the service. Supper was then placed on the table, and was a meal of social rejoicing.

The meal being over, the master took the half of the cake which he had previously put aside, and gave each a piece of it. The cups of wine were again filled, and the grace after meat repeated.

All were now in profound silence, as if expecting the prophet Elijah to make his appearance, as the harbinger of Messiah, and consequently as a certain sign of their restoration. The doors were opened to welcome his visit, when the following was repeated with reference to the oppressors of Israel:—“Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name; for they have devoured Jacob, and laid waste his dwelling-place” (Ps. lxxix. 6, 7).

Another cup was then filled, and the *Hallel* repeated. This consisted of the following Psalms—cxv., cxvi., cxvii., cxviii., cxxxvi., to which was added a sort of descant on the power and goodness of Jehovah. This was followed by a kind of poem recounting the wonderful things which were done at midnight, as recorded in Exod. xi., xii. The following prayer was then repeated:—“Blessed art thou, O Lord our God, King of the universe, for the vine, and the fruit of the vine, and for the increase of the field, and for that desirable, good, and ample land which thou wast pleased to cause our ancestors to inherit, to eat the fruit thereof,

and to be satisfied of the goodness thereof. Have compassion on us, O Lord our God, and on thy people Israel—on Jerusalem, thy city—on Zion, the tabernacle of thy glory—on thine altar, and on thy temple. Oh! rebuild the holy city (Jerusalem) in our days, and lead us thereto, and cause us to rejoice therein, that we may eat the fruit thereof, and be satisfied with its goodness, and bless thee in holiness and purity, and cause to rejoice on this day of the feast of unleavened cakes; for thou, O Lord, art good and beneficent to all. We, therefore, will thank thee for the land, and for the fruit of the vine. Blessed art thou, O Lord, for the land, and for the fruit of the vine. The year that approaches we shall be in Jerusalem.” The heart of the Jew seemed to be filled with joy whilst performing these ceremonies. He appeared for the time quite happy; and at no other season of the year does he feel more deeply his own superiority and that of his nation as God’s chosen people.

The festival continued till the eighth day, when, at the appearance of the stars on that evening, it was over. May the time speedily come when this wonderful people, who so faithfully, though superstitiously, observe a feast long since abolished, shall unite with the Lord’s redeemed Church in showing forth their Lord’s dying love till he come. “Christ our Passover is sacrificed for us.”

## MEDICAL EDUCATION IN TURKEY.

The Author's Removal to Constantinople—The Sultan's Visit to the Medical College—Examination in his Presence—Report of the Imperial College of Medicine—Different Courses of Study—Numbers and Divisions of Pupils—Administrative Arrangements.

WE left Jassy about the middle of May ; and, after a journey in which nothing worthy of being recorded occurred, by the good hand of the Lord upon us, arrived safely in the city of Constantinople on the 1st day of June, 1847. We experienced considerable difficulty in finding a suitable house. During a month after our arrival we lodged in private furnished rooms, hired from a Jewish merchant ; at last, by the assistance of a Jewish factor, we succeeded in renting a tolerably comfortable Turkish house (the property of a Turkish lady), situated in Galata, a few doors above the residence of one of our missionaries, and in the street leading from Galata to Pera. Each member of the family was seized, one after another, with a severe attack of fever. I myself had two separate attacks ; the latter was very severe, and had nearly proved fatal ; but it pleased the Lord in great mercy to restore us to a measure of health, though we were all left very weak. Since that time I have suffered from severe inflammation of the eyelids, the inflammation extending over the *tunica conjunctiva*. This continued for nearly two months, preventing me from reading or writing, but not from discharging my professional duties.

On the first day of August the examination of the students of the Turkish Medical College of the Galata Seraï, situated in the suburb of Pera, and at a very short distance from my residence, took place with great pomp and ceremony.

Every year, at the end of the academical session, his Majesty the Sultan, accompanied by his ministers, and the highest functionaries of the empire, repairs to this Medical College, at the Galata Seraï. Some of the more advanced medical students submit to the appointed examiners their theses for the degree of Doctor of Medicine, in presence of his Majesty the Sultan, who distributes the prizes.

This imposing ceremony, which testifies the great interest taken by the Sultan in the progress of letters, and in the development of public instruction in his empire, occurred this day, the 1st of August, with all the usual pomp. His Majesty arrived at the College of Galata Seraï about one o'clock p.m. The Grand Vizier, the Cheikh-ul-Islam, all the ministers, and high functionaries of the empire, had previously convened. His Majesty was received at the grand gate of entrance by his Excellency Ismael Effendi; all the professors and employés in the college had been drawn up in the first court through which the Sultan must pass; all the pupils and students, in uniform, constituted a double row from the door of entrance to the pavilion, where the apartments of his Majesty were situated. The Jewish pupils, lately admitted to the college, were also ranged in the inner court, and the Sultan, in passing, stopped a little before them, and recom-



mended them to the care and kindness of the constituted authorities of the college. After resting a little in his apartments, and giving audience to the ministers and chief functionaries, his Majesty repaired to the examination-hall, where everything had been previously arranged as in former years. Three students, a Mussulman, Djafer Effendi, and two Christians, Nekefor and Stephano Ilias, were separately examined in presence of the Sultan; their answers were completely satisfactory. They were afterwards habited in the robe of the Doctor of Medicine, and took the oaths—the Mussulman upon the Koran, and the two Christians upon the New Testament. The midwives educated this year at the college also took the oaths in the same form. The prizes were then distributed to the students according to their merits, and the examination was concluded by some questions on physical science, answered by one of the students, Constandi Belisaire, and by several experiments, which perfectly succeeded, and were witnessed with much interest by the Sultan and all his ministers. Never on any previous occasion had the examination been conducted in a more satisfactory manner, and his Majesty, at its close, testified his entire approbation to the professors and employés of the college. Before leaving, the Sultan, accompanied by all the ministers, visited, and examined with much interest, the rooms of botany, of mineralogy, and of zoology, which had been enriched this year with great additions.

His Majesty and all the ministers appeared perfectly satisfied with the real progress made in all

the departments of the college. His Majesty expressed his approval to the Hekim-Bashy, or chief physician of the empire, who watches over the prosperity of this establishment with so much zeal and anxiety. According to custom, at the close of the examination, the chief professor in the college, Dr. Spitzer (who is by birth an Israelite), presented a report upon the progress of the college during the present session.

As I was very desirous to ascertain the actual condition of medical science in Turkey, and more especially the progress of general education among the Turks, as removing their religious prejudices and opening the way for the introduction of Christianity throughout the Turkish empire, I procured a copy of this interesting document, and subjoin a translation :—

“REPORT of the Imperial College of Medicine, in Galata Seraï, during the Ninth Session (1262, 1263), by Dr. Spitzer, First Professor of the College.

“SIRE,—During the age in which we live, an ardent desire for instruction manifests itself everywhere, and public education has become an object of the most serious attention to statesmen. In order to direct to a useful end this great thirst for knowledge which characterizes our epoch, and effectually to accomplish the salutary reforms imperatively called for by the necessities of the age, we must address ourselves to the young. Whilst the full-grown man abandons his habits, his pre-

judices, and his sympathies with great difficulty, and only by force, the impressible mind of the child easily obeys the impulse which is given to it. Accordingly, sovereigns who have wished to modify the social condition of their subjects, have taken care to establish numerous schools and colleges throughout their dominions. The idea of reorganizing public education in the Ottoman Empire, and of raising the people to the level of the civilization of contemporaneous nations, belongs to your Majesty, and we are fully convinced that your Majesty's advisers will zealously promote this grand object with all their wisdom and power. But your Majesty rests not satisfied with merely establishing the colleges and schools; your Majesty believes that these establishments will not prosper without persevering and watchful care. Your Majesty's solicitude for the education of youth is so great that your Majesty wishes to judge by personal observation of the results obtained, and to recompense with your own hands zeal and merit, and to load with your imperial bounty the superior merit which you yourself observe, or which may be brought before your notice. It is to this enlightened solicitude that we are indebted for the august visit of your Majesty, which is repeated regularly each succeeding year, at the period of the general examinations. This day, on which your Majesty deigns to honour us with your presence, is become a solemn day for all those who are connected with the school; for the students, who, full of gratitude to their sovereign benefactor, have nothing more to offer than the

proofs of their zeal and application, and await with impatience the judgment of their labours ; to the professors and managers, who, happy to have been chosen to contribute to the work of reform which is begun in the empire, desire to prove that they respond to the call of their august sovereign, and to lay at his feet the tribute of gratitude for the high protection which his Majesty deigns to accord to the Galata Seraï College of Medicine.

“Your Majesty has just heard the feeble expression of these sentiments from the lips of a young student. Your Majesty has deigned to assist at the final examination of the Doctors of Medicine, who leave this establishment to enter the service of the army. Your Majesty has signified your will that the best scholars of the ten classes should be examined, and receive in your presence the rewards which they have merited ; and we finish in the usual manner this solemn ceremony by bringing before your Majesty the present report upon the labours of the college during the present session.

“We supplicate your Majesty to take into your gracious consideration that slowness of development is an essential condition of the prosperity of a scientific establishment, and to keep in remembrance the numerous difficulties which obstruct education in a country where deeply-rooted prejudices, a rawness of character, *not* met with in the children of nations more advanced in civilization, habits of indolence, and an influence, often unfavourable, exercised by the parents themselves, must be constantly combated, in order to break off

the pupil from his old habits, and prepare him for a new existence, physical, moral, and intellectual.

“Deign, sire, to cast your eyes on those children who, in obedience to an order issued by your Majesty, arrive here from the most remote provinces of the empire. Deign to contrast their state, as yet uneducated, with that of the students who this day quit this establishment. A radical or entire change has been effected in their exterior, in their habits, and in the direction of their minds. And this change has been, sire, your work. It is necessary to see these children freshly arrived, to have an idea of the deplorable manner in which, notwithstanding the unwearied solicitude of your Majesty and your Majesty’s ministers, elementary education is still managed in the provinces. These children, who are nevertheless chosen from amongst those of their own age who manifest the best character and disposition, arrive here covered with rags, speaking a corrupt dialect, incapable in general of either reading or writing, with a hatred to all intellectual labour, and abhorring the state to which they are destined. On their arrival in Constantinople, their rude natures, habituated to a life in the fields, are embarrassed by a crowd of novel impressions. The immense size of the capital, a life in the society of several hundred children, a rigorous surveillance, fraternity amongst pupils of different religions, equality of treatment without religious distinction, the mental application which is required of them, the change in their costume, nourishment, and manner of living, the separation from their parents and their native soil—all



these impressions confuse the heads of the pupils freshly arrived from the provinces, and paralyze for a certain time their natural faculties. It requires some months, at least, to recognize themselves in the new world which surrounds them, to habituate themselves to a life far from their parents and the places of their birth, to acquire new habits, and to adapt themselves to the mental labours demanded of them. A class of reserve is destined for the pupils newly arrived. In this class they undergo a metamorphosis before they are inscribed in the number of regular pupils. In this class of reserve the Turkish language is exclusively taught. In these primary efforts the professors have an opportunity of ascertaining their capacities, and of recognizing such as are endowed with abilities sufficient for the advanced studies which await them. After these pupils have been accustomed to a life in society with others, to mental labour, to obedience; after having lost the rudeness of their primitive manners, these children pass through the courses of the Arabic, Persian, and French languages, geography, history, arithmetic, and geometry in the four preparatory classes. Afterwards they study physical science and the different branches of medicine, theoretical and practical, during the six succeeding years of their medical studies. A pupil endowed with a moderate intelligence finishes his course in the space of ten or twelve years. This precious period of the life of man, in which the mind opens to all knowledge, and the heart to every virtue, the pupil has spent in serious study, watched over in the most attentive

manner, living in fraternity with pupils of different nations and religions. He has learned, in addition to his own language, a foreign one, the study of which develops his intelligence, furnishes him with the means of knowing and appreciating the literature and civilization of Europe, and of following the rapid progress of medicine. To general knowledge necessary for every cultivated mind, the pupil unites a particular profession, that of medicine—the practice of which insures him an independent position in life and an elevated rank in the state and in society, of which he becomes one of the most useful members. As a physician, he has intercourse with every class of society, that is capable of exercising considerable influence on all classes. Restored to his native province, he finds his own family, his countrymen, at first cold and reserved on seeing the complete change effected in him, become soon actuated by different sentiments, overcome by the ascendancy which instruction, elevation of character, and the office of physician always gives to him who exercises this profession in a worthy manner. These men learn to recognize his superiority, appreciate his merit, his professional services, and social position, and desire to procure similar advantages for their own children. This young physician will exercise great moral influence upon his countrymen, and, if he be at the height of his social position, will be one of the pioneers and pillars of civilization.\* The different courses pursued by a pupil

\* “The children of this world are in their generation wiser than the children of light” (Luke xvi. 8). The Christian Churches may get a lesson *here* from the Sultan.

who enters the College of Galata Seraï without preliminary knowledge, are presented in the following table :—

“1ST.—CLASS OF RESERVE.

“Reading the Turkish language by Kiamel Effendi.

“2ND.—ELEMENTARY AND PREPARATORY CLASSES.

“*1st Class*.—Reading and writing Turkish and Arabic, by Mehmed Effendi. Reading and writing the French language, by M. J. Calos.

“*2nd Class*.—French grammar, by M. Feriëki; the Turkish language, by Kiamel Effendi; the Arabic language, by Ismael Effendi.

“*3rd Class*.—French syntax and reading, history of the Ottoman Empire, arithmetic, by M. Guerrieri; Arabic grammar by Ismael Effendi; Turkish language and writing by Kiamel Effendi.

“*4th Class*.—French style, universal history, arithmetic, geography, elements of geometry, by M. Lahalli; Arabic literature, by Ismael Effendi.

“3RD.—CLASSES OF MEDICINE AND SURGERY.

“*5th Class*.—Chemistry, by M. Calleya; botany, by Seli Effendi; physics, by M. L. Rouet.

“*6th Class*.—Descriptive anatomy, by M. Paleologue; physics, by M. L. Rouet.

“*7th Class*.—Zoology and physiology, by M. E. Caratheody; descriptive anatomy, by M. Paleologue.

“*8th Class*.—Materia medica and therapeutics, by M. Archigues; general anatomy, pathology, and hygiene, by M. Sinopian; surgery, by Mehmed Effendi.

“*9th Class.*—Pathology and clinical medicine, by M. Spitzer; pathology and clinical surgery, by M. Caratheody; pathological anatomy, by M. Paleologue; legal or forensic medicine, by M. Servien.

“*10th Class.*—Pathology and clinical medicine, by M. Spitzer; pathology and clinical surgery, by M. Caratheody.

#### “COURSE OF PHARMACY.

“*1st Year.*—Chemistry, by M. Calleya; botany, by Sili Effendi.

“*2nd Year.*—Materia medica, by M. Archigues; pharmacy, by M. Calleya.

“The midwifery course for the instruction of midwives, delivered in the Turkish language by M. Archigues, has been attended by 23 midwives, amongst whom an Arab slave, named Fatma, has distinguished herself by her talent and application. This course has been directed by the chief midwife, Mademoiselle Messoni.

\* \* \* \* \*

“The number of pupils who go through the course in the college is 454, of whom 409 are in-door (314 Mussulmans, 95 Greeks, Armenians, Roman Catholics, and Israelites), and 45 out-door, who are educated in the college without being lodged or provided for, but who enjoy, at the conclusion of their studies, all the advantages granted to the in-door pupils. A situation in the medical service of the empire is guaranteed to them, and they obtain the rank from that of lieutenant to that of colonel,

without distinction of religion. The examinations are made with the greatest strictness, and every pupil who, after two years' study, is found inadmissible to a superior class, is excluded from the school. Sixty pupils have been dismissed this year from incapacity or bad conduct. This measure excites the pupils to work, and has more influence upon their minds than any other species of punishment. The moment they clearly understand that, once entered into the school, *no* patronage can forward their advancement, they have no hope but in their labour, and deliver themselves up to study with ardour. Another measure intended to forward the progress of the pupils, and to prevent embarrassment to the school, has just been adopted. Henceforth no pupil will be received who does not know at least the elements of reading and writing Turkish ; and several young pupils who were summoned from the provinces, by order of your Majesty, to study medicine and to serve as physicians in the communities who chose them, have been sent home again on account of their complete ignorance, and will be replaced by others who can fulfil the conditions now demanded by the regulations of the school.

“ The following table, which indicates the division of the pupils into different classes, sufficiently proves that much severity is exercised in the admission of the pupils into the higher classes, and that it is a rule, ever acted upon, to retain them long enough in the inferior classes that they may follow with success the course of medicine :—

“ The first class contains 238 pupils ; the second,



40 ; the third, 29 ; the fourth, 19 ; the fifth, 20 ; the sixth, 14 ; the seventh, 12 ; the eighth, 10 ; the ninth, 15 ; the tenth, 12.

“We see by this table that the first class contains more pupils than all the others united, and it is observed that the pupils, after having overcome the first difficulties, advance rapidly, and without being compelled to remain more than one year in the same class. There are, however, some pupils who, after having finished their course of studies, are not capable of undergoing the rigorous examination for the degree of M.D. The pressing wants of the medical service force us still to employ these pupils, and to use their skill. They are placed as assistants in one or other of the military hospitals, to finish their education under the direction of the chief physicians of these establishments ; and they are permitted to present themselves, after two years of service, at the college, to be a second time examined. This is the last trial ; and if they are a second time rejected, they ever afterwards remain in the inferior rank of ‘ health officers.’ We are happy to state that such cases become more rare every year, and we hope that they will cease entirely in proportion as the examinations in the inferior classes are made with more care and severity. As this report is intended to present to your Majesty a correct representation of the actual condition of the college, it becomes my duty yet to speak of its imperfections, and to indicate the means of remedying these. Private tutors, to superintend the studies of the pupils, and to watch over their conduct, are

a great desideratum. A private tutor, having nothing else to do than to watch over the pupils constantly, and to prepare them in their lessons, should be attached to each class. The choice of these tutors, who must be men of an exemplary morality, of great application, and furnished with the regular qualification for each class entrusted to their charge, we cannot conceal, presents great difficulties; but every effort must be made to find, and to place in each class, men of the above description, who are absolutely necessary to the discipline and progress of the college.

“It will be remembered that his Highness the Prince of Servia had sent two children, belonging to the best families of that principality, to receive their education at this college. As these children could only speak the Servian language, they could not follow the course of the professors. A separate master, acquainted with the Servian language, was provided for them, to teach them the Turkish language, and the elements of the French language; and, after a year of unwearied application, they were able to enter the regular classes, and to follow the usual courses with the other pupils. These happy results, obtained in so short a time, have induced the Prince of Servia to send nine more pupils. These pupils have just arrived. The first lessons will be given them by their compatriots, who have preceded them in the establishment, and who are already acquainted with the language of their country. It is hoped that they will be able, after one year, to follow the usual course of study as the other pupils.

Religious difficulties have, till the present day, prevented the Jewish children from participating in the benefits of the Galata Serai College. Whilst the children from the other communities availed themselves with eagerness of the advantages offered by their Sovereign, who opened the gates of the College of Medicine to all, without distinction of religion, the Israelites took no steps to avail themselves of the blessings of education held out for their children. The Government, who, from the first, had not excluded them, waited, to no purpose, for five years. At last it took the initiative, in ordering the Jewish community to send thirty-eight children to the college. His Excellency the Hekim-Bashy had had several conferences with the Grand Rabbi and the heads of this community; all difficulties have been removed, and the Government has not demurred at any sacrifice, in order to exercise its civilizing influence upon this portion of the subjects of the empire. The Jewish pupils will occupy a separate domicile, under the superintendence of one of their rabbis, whose care will be to see that their religious duties are regularly performed. They will also have a separate refectory. Their food will be prepared by an Israelite, and the necessary flesh will also be supplied by a schockat, or butcher, of their own community. As to all the exercises in the college, they will be mingled with the Mussulman and Christian pupils, and treated absolutely in the same way. Of the twenty-three indoor pupils, seventeen will be taken from Constantinople, three from Smyrna, and three from Salonica.

Israelitish physicians issuing from the college will enjoy the same advantages guaranteed to the Musulman and Christian pupils. They will serve as physicians in the army, or in their own communities, and will receive rank according to their merit.

“During the last year, the Sublime Porte had decided to order that five children should be sent from each district of the empire to Constantinople, to be placed in the Galata Seraï, to study medicine and pharmacy. This measure has been received most favourably in the provinces, and a great number of requisitions, signed by the chief men of the different provinces, has been forwarded to Constantinople, to beg that the number of pupils admissible in this manner to the Galata Seraï, might be considerably increased. This readiness of the provinces to respond to the call of the Government appears to be a fact of much importance, and worthy of being particularly noticed.

“That the pupils may be properly fitted to enter upon their medical studies, a course of logic and psychology is essentially necessary, and we ought to follow the example of the European colleges in this respect. The creation of these chairs has already been announced in the report of the past year ; but the building of the new College of Medicine has caused a delay in the execution of this measure until the time when the preliminary studies shall be separated from the medical studies. Then the pupils, after having pursued, in the preparatory school of the Galata Seraï, a six years’ course of study, including a course of logic and psychology,

will undergo their examination for the degrees of A.M. and S.M., and only after having obtained both these degrees will they be admitted into the new college.

“*Medical Police* and *Legal* or *Forensic* medicine form two important parts of medical education. Medical police investigates the causes which hinder the increase of population, examines into the pernicious influences which operate on the health of the general community, and teaches means of remedy. It ascertains the sure marks of death; so that the body should not be inhumed previous to their appearance. It watches over the inhumation of the dead, so that they may be buried without prejudice to the public health. Legal medicine teaches to discover simulated maladies, to appreciate wounds, and their gravity. It discovers cases of poisoning, and explains the nature of poisons. It includes many other important points; and a well-educated physician is always supposed to have studied, and to be well acquainted with, this important branch of medical science. A chair of Forensic Medicine and Medical Police has been created this year. The teaching, and still more the exercise, of legal medicine must of necessity be attended with great difficulties in a country where *post-mortem* examination of persons who die suddenly is forbid by the law; yet this may exercise an influence on the reform of many abuses, and may contribute so much towards the making the adoption of sanitary measures to be felt necessary for the well-being of the people, that the creation of this



chair ought to be regarded as one of the greatest improvements of the college.

“The creation of this chair has been immediately followed by the adoption of a measure by the Government, which we hope will tend to facilitate much the researches of justice in the greater number of cases. It often occurs that the police is obliged to appoint a physician to examine and report upon some points of legal medicine, so that the report may help to guide the researches of the authorities for the conviction of the guilty, and may serve as a light to the judges in delivering their opinions and pronouncing sentence. Yet, up to the present time, no physician had been specially appointed to discharge these important duties for the guidance of the police. Frequently they neglected to appoint a physician to examine the wounds or the bodies of the victims. At other times they trusted to chance in the choice of the physician to be charged with the accomplishment of this important duty. Thence resulted numerous inconveniences, which will now disappear. At the suggestion of his Excellency the Hekim-Bashy, two physicians have been attached to the general police establishment, specially charged with assisting the Administration in all the cases of legal medicine which may present themselves.

“The Porte having adopted, at the suggestion of his Excellency the Hekim-Bashy, the project to establish, on the Bosphorus and at the seaports, establishments for relief in cases of drowning, your Majesty has been pleased to order that the in-

structions necessary to be followed in these cases should be printed at the Galata Seraï press, and distributed to the local authorities in the provinces, and your Majesty, in the plenitude of your goodness, has willed that the expenses of these various measures, which are in course of execution, shall be defrayed out of your Majesty's private chest.

“From time immemorial the apothecaries of Constantinople have practised medicine and pharmacy without having gone through any regular course of study. They possess only the practical knowledge transmitted from father to son. These apothecaries have rendered services to the empire, at a period when no College of Medicine existed in the empire, and it would be unjust to deprive them of the exercise of their profession by which they support their families. His Excellency the Hekim-Bashy has just announced to them that they may continue to exercise their profession, but that no new license will be granted, except to persons who have been subjected to a special course of study; that they will be forbid for the future to sell their shop to any one who is not furnished with a diploma; and that they must send their children to the College of Medicine, if they wish them to be qualified to succeed them in their business. The execution of this just and humane measure is of the utmost importance for the organization of the medical service of the empire.

“The *cholera morbus*, after having this year broken out amongst the pilgrims to Mecca, advanced to Bagdad and Bassora. Two physicians

were despatched to these cities to study the disease on the spot, to collect all the observations which had been made since the appearance of this pestilence in the pashalic of Bagdad, and to address on the subject a series of reports to his Excellency the Hekim-Bashy. The Doctors Druz and Euner Effendi acquitted themselves honourably in this important mission, and distinguished themselves by their zeal and devotedness.

“In consequence of a report addressed to his Excellency the Chief Physician of the Empire on the ravages produced in Roumelia by a disease which prevailed there amongst the cattle, and which had already destroyed nearly 200,000, detailed instructions were sent to the province affected with this pest, indicating the medicines best adapted for arresting its progress. An experienced and skilful veterinary-surgeon was immediately sent to the province, and shortly afterwards they succeeded in arresting the progress of the malady, which had already assumed so fatal a character.

“The military hospitals of the capital are, with a few exceptions, supplied by students from this college; and the mortality has never been less than during these later years. These happy results have excited in her Imperial Highness the Sultana Validi the desire to see the first civil hospital, which she had founded and furnished with so much magnificence at Yeni Batchi, supplied by students from this establishment. Three physicians were stationed there, on occasion of the solemn inauguration of this hospital, which took place on the 16th

March last, in presence of your Majesty and your Majesty's august mother.

“It is well known what difficulties prejudice and the spirit of routine opposed everywhere to vaccination. In the different countries of Europe vaccination is performed gratuitously to children, and encouraged by every means, and even enforced by enactments; for no young people can be admitted into the Government schools, without producing a certificate that they have been vaccinated. In Turkey the same prejudices had to be encountered, but we are happy to say that no means have been neglected to overcome them. The direct and all-prevailing interference of your Majesty, the support of the Clergy, the efforts of the Government, and the intelligent initiative of his Excellency the Hekim-Bashy, all were united in overcoming the opposition to the propagation of the cow-pox met with in several of the provinces.

“The small-pox having manifested itself on the 6th of January last, in the jurisdiction of Kara-Hissar-Sahib, your Majesty being immediately informed of it, ordered that two physicians, students of this college, should be despatched to practise vaccination, and to use the requisite means to prevent the spread of the disease in that locality.

“One of the officers of the Imperial residence having been charged with a mission to Bagdad, a student of this college was attached to the embassy, furnished with a sufficient quantity of vaccine virus, to vaccinate in every place this functionary might visit on the road. This measure has

been crowned with abundant success; and everywhere along the route of this commissioner, a great number of children, both Mussulman and Christian, have been vaccinated.

“In the vaccine wards of the college 7000 vaccinations have been made this year, 9000 in the two secondary wards established in the faubourgs, and 4000 in the military hospitals of Constantinople. Two vaccination wards have been established at Bagdad, two at Bassora, one at Magnesia, two at Balou, two at Adina, two at Sahib-Kaïsson, and two at Konieh. Four vaccinators accompanied the scientific expedition, which visited the islands in the Mediterranean, Syria, and Kurdistan. According to the reports of the vaccinators who serve these establishments, the army physicians, and the physicians of the quarantine, 80,000 children have been vaccinated in the different provinces of the empire; with those of the capital, the total number of vaccinations amounted to 100,000.

“The practical instruction imparted in the clinical wards and at the dispensary has been rich and interesting for the pupils. Upwards of 1000 patients have been treated in the medical and surgical wards. Two hundred and forty-six surgical operations, and amongst these the most serious, as lithotomy, strangulated hernia, amputations, extractions of the cataract, ligatures of arteries, polypuses, etc., etc., have been performed by the Professor of Surgery, aided by his pupils: 18,500 patients have been relieved in the dispensary attached to the college, which is attended in turn by the professors of



medicino in the establishment. The head midwife in the college assists at these consultations; and this is the only opportunity the students have for seeing the diseases of women and children; for as yet the course of midwifery is conducted with models, and the want of an obstetrical ward is much felt. We hope that several apartments of the new college will be set apart for this purpose, as it is found impossible to overtake such a great number of patients, the number of which increases daily. His Excellency the Hekim-Bashy has just established two auxiliary dispensaries in Constantinople and Scutari, which will be supplied by students from the college, who will attend in their turns.

“The want of a superintending surgeon for the surgical wards is much felt. It is the duty of this functionary to initiate and exercise the students in chirurgical manipulations, assist the professor in difficult operations, select instructive cases, and watch over the patients who may have been operated on. This important situation for the service of the clinical wards is still vacant, but we hope soon to see it worthily filled up. The anatomical course has, during several years, been delivered on the bodies of malefactors who have died in the hospital of the arsenal. His Excellency Ismael Effendi (the Hekim-Bashy) demanded and obtained leave to dissect the bodies of the slaves who died in the slave-market where they were exposed for sale. *The slave-market has been for ever closed this year;* and, while we joined with the whole world in admiring this truly philanthropical measure, we feared

that it would create an obstacle to the study and advancement of anatomical science in this country. But we have been permitted to take the bodies of the slaves of both sexes who have died in private houses; and this measure places at the disposal of the college a sufficient number of subjects for the lessons on practical anatomy, and for the exercises of the students. Numerous post-mortem examinations have taken place this year, but as the anatomical cabinet requires a great number of preparations, which are still wanting, we believe it will be necessary to appoint an anatomical dissector, who will prepare the lessons for the professor, watch over and direct the pupils in their exercises, and give special attention to the anatomical preparations, which ought always to be numerous in a college of medicine.

“The Galata Serai contains museums of zoology, of mineralogy, of botany, and of physical science. These museums, which already contained a considerable collection of preparations, have been especially enriched by donations from private individuals and from scientific bodies. Since his Excellency Ismael Effendi has been appointed Hekim-Bashy, he has been industriously engaged in collecting for the museum all such products from the Ottoman soil which might be interesting, as affording means of instruction to the pupils, who ought, above all things, to be well acquainted with what concerns their own country, and for strangers who should visit the college, who might chiefly look for indigenous productions. Moreover, we might correspond with the various scientific bodies of Europe. When-

ever a physician is called upon, in the exercise of his profession, to reside in the interior of the empire, his Excellency the Hekin-Bashy recommends him to collect all the objects of 'vertu' possible, and to send them to the Galata Seraï, to enrich the museums. In this manner a great number of objects have already been collected. But this year his Excellency, taking advantage of the presence in Constantinople of M. Schevertzbach, a Swiss naturalist of great celebrity, who has travelled during ten years for the different academies in Germany, resolved to make a more complete scientific expedition, and upon a greater scale. M. Schevertzbach had already travelled for two years in the Ottoman empire. His prolonged sojourn in Turkey, and the numerous excursions he has made in the different provinces of the empire, render him well qualified to direct such an expedition; and we owe it to say, that he accepted of the office with great readiness, and in a manner quite disinterested. Again, the new College of Medjedie will contain vast cabinets for scientific collections, and we must exert ourselves to furnish them. His Excellency Ismael Effendi, after receiving orders from your Majesty, decided to send with M. Schevertzbach three of the most intelligent students of the college. The expedition has been furnished with the necessary instruments for fishing and hunting, with chemical products for the preservation of the objects, and instruments for making scientific operations. This expedition, it is proposed, will last two years, and will embrace countries the most interesting and the least

explored in the empire. The commission will explore in succession Smyrna, Rhodes, Cyprus, Syria, Central Anatolia and Kurdistan, Palestine and Egypt, and will even push forward to the Persian Gulf. A very rich collection of birds, insects, reptiles, fish, and minerals arrived in Constantinople a few days ago, the first-fruits of this scientific expedition. M. Viquesnel, charged by the French Government with a geographical and mineralogical museum, before commencing his researches into the different layers of earth in Roumelia, and making a collection of mineral specimens, desired that your Majesty's Government should partake of the advantages of his scientific researches, and had proffered to take along with him a student versed in chemistry and mineralogy. This proposal was agreed to by the Sublime Porte, and the pupil who accompanies M. Viquesnel will, we trust, under his direction, make a rich collection of minerals for the new college.

"Dr. Caratheody, with a view to enrich the cabinets of the college, has brought with him from Egypt several curious objects of natural history, such as rare shells from the Red Sea and from the Nile, petrified shells, different reptiles and insects from Egypt, tortoises from the Nile, a crocodile, as well as several pieces of wood from the petrified forest situated near Cairo. The greater part of these objects belonged to Dr. Clotbey, Inspector-General of Hospitals in Egypt, who had generously presented them to the college.

"The Academy of Sciences of St. Petersburg,

who received from us specimens of botany from the Ottoman empire, have just transmitted, by the hands of Dr. Mayer, Councillor of State, and member of the Academy of Botany, a rich collection of dried plants from Siberia and the Caucasus. We have submitted for your Majesty's inspection this rare collection, and your Majesty has been pleased to place it in the College of Medicine. The Councillor of State, Dr. Fischer, member of the Academy of St. Petersburg, for the section of natural history, offers to this college exchanges from the animal kingdom, which we have hastened to accept, and Dr. Nordman, director of the Botanical Garden of Odessa, offers a rich zoological collection, if your Majesty will deign to accept them for the College of Medicine.

\* \* \* "A Mussulman physician, Mustapha Effendi, who cultivates with predilection the science of natural history, has been sent to Mecca—a country hitherto unexplored by men of science, and altogether inaccessible to Europeans—to make collections of natural history. The fruits of this expedition will be very interesting to the cabinets of Europe, and will still further extend the exchanges we wish to establish.

"All these different objects, which flow in upon us from all sides, require a careful preparation, and a continued surveillance. An accurate scientific classification would render them accessible to the pupil; and properly qualified men are necessary to found a museum, which, from the abundance and variety of native products in Turkey, may become



one of the richest and most interesting in Europe. A director of the museum and skilful preparers are, then, indispensable, and our first care should be the appointment of proper persons for the museum, so that the different objects of natural history which arrive every day may not be spoiled and left unarranged. The museum of physics requires, also, a preparer, to keep the cabinet in order, and prepare the lessons for the professors. The printing-press attached to the college has continued to furnish several elementary and scientific works, translated into Turkish by his Excellency the Hekim-Bashy. The works are not all reserved for the use of the college ; they are sought for and purchased by all classes of the population. The indefatigable zeal with which his Excellency the Hekim-Bashy endeavours to spread the light of science beyond the sphere of the college, does honour to the enlightened views of that functionary.

“ With a view still further to extend the study of the medical sciences, your Majesty has been graciously pleased to order to be built, at your own cost, a vast medical college of stone, upon the plain of Dolma Batchy. This college, which will be named *Medjidie*, will thus recall to posterity its august founder. It will be solely destined for the study of the medical, surgical, and pharmaceutic sciences, whilst the College of Galata Seraï, too small to suit the wants of the medical service of the empire, will receive only those pupils who prepare themselves, by the study of the accessory sciences, to enter upon the course of medical studies at the

Medjidie. This college, the building of which is prosecuted with much activity, will be of large proportions. Several meetings of the professors have taken place, under the presidency of his Excellency the Hekim-Bashy, to deliberate on the requirements of such a building, and, upon these data, a plan has been made by Mr. Smith, architect, in the service of her Britannic Majesty. After having seen and approved of this plan, your Majesty has confided the execution of it to Mr. Hadgi Stephano, under the surveillance of Mr. Smith. The expense is estimated at 13,000 purses, to be furnished by the imperial chest.

“In order to appreciate this act of imperial munificence, we need only call to remembrance the origin of the college, and the first years of its existence. Those who deny the progress of reform in the Turkish empire will thereby see the gradual and striking development of this school of medicine, and will be able, in some measure, to judge thereby of the great reforms which have been accomplished, and are still accomplishing, under the happy reign of your Majesty, in all branches of the administration, civil and military. They will see that the people of the East are accessible to civilization—that they are capable of acquiring every species of knowledge—that their character becomes softened, and that religious intolerance, less strong in Turkey than in many countries in Europe, begins to disappear, and to give place to sentiments of equity, which, as far as regards education, at least, makes no religious distinction.

“The first courses of medicine commenced in 1831, in a house in Constantinople, where one hundred pupils were huddled together *pêle-mêle*, without order and without method, to hear some lessons in anatomy, physiology, and materia medica. A certain number of military physicians, actually now in the service of the army, received only such an imperfect education. This first essay, weak though it may appear, was, nevertheless, the fruitful germ of the medical instruction of the empire; for the late Sultan Mahmoud, convinced of the importance of medicine and surgery to his army and people, soon perceived the insufficiency of this first attempt. In 1838, he caused the school to be transported from Constantinople to the Galata Serai (where it is at present), situated beautifully in the centre of Pera, and destined this establishment for medical instruction. Successive additions were made to this from time to time, and as necessity required—an hospital, museums, a laboratory for chemistry and pharmacy, a dissecting-room, a library, and a printing-press. This wooden establishment, of irregular construction, where the specimens in the museums, the books, and all the “matériel” of the college are daily exposed to fire, forms the present School of Medicine, the Galata Serai. In a country where—notwithstanding the solicitude of the Government, and the encouragement given by your Majesty—the elements of education are so rare, and where, as yet, we must have special classes for the instruction of pupils in languages before they can be admitted to higher studies, rapid pro-

gress could not be expected. But the urgent wants of the army and the country imperatively demanded a great number of physicians and apothecaries, with the least possible delay; and to attain this end, pupils without previous education and elementary knowledge had to be subjected to severe discipline and assiduous labour, their repugnance to the dissection of dead bodies to be overcome, and their deeply-rooted prejudices destroyed. During the first years of the existence of the school, we were obliged to be satisfied with an education more straitened, and less complete. The duration of the course was then seven years, and matters were arranged so that the pupils received a medical education, similar to that of the "Officers of Health" of the European Universities. His Excellency the Hekim-Bashy wished to reform what was as yet incomplete in this system of education, and finding, at the time of his appointment, the necessary elements for giving more development to the instruction, he extended the number of years for study to ten, and created several new chairs, so that the course of study pursued now at the Galata Seraï approximates that of the schools of Europe.

"The ever-increasing services rendered by this institution demonstrate sufficiently its usefulness and importance. These services are fully recognized and appreciated by your Majesty, and your Majesty's ministers. And all classes of the population bless the founder of an institution which supplies the wants of the medical service of the empire in forming physicians, surgeons, apothecaries."

caries, midwives, and vaccinators, who are the instruments of relieving thousands of the poor, and who by their surveillance of the public health, by vaccination, and by the study of epidemics, watch zealously over the dearest interests of the people. The moment your Majesty perceived that the existing school did not suffice for the still increasing numbers of pupils who solicited admission, and for the increasing crowds of sick who flock to our clinical wards, and to the gratuitous consultations in the dispensary, your Majesty granted what we represented as a necessity in our last year's report, *i.e.*, the separation of preparatory studies from the medical course, and it is to realize this useful reform that, by your Majesty's order, they have begun to build the new college.

“If your Majesty desire that this college become the centre of the medical instruction of the country, that it contribute to ameliorate the medical administration of the empire, your Majesty will deign to grant it a strong organization, after the manner of great sovereigns, who have always accorded certain privileges to universities, and have granted to them a moderate independence necessary to scientific establishments, which have the important mission to diffuse light and dissipate ignorance. It is thus that this college will take a development worthy of its august founder, and raise itself to the height of the best colleges in Europe. The life of one generation is not enough for such a work.”



## RESIDENCE, INTERCOURSE, AND BE- REAVEMENT IN CONSTANTINOPLE.

Robinowitch, the Jewish Teacher—The Inquiring Physician again—The German, Spanish, Italian, and Russian Jews—Festival of the New-year and Feast of Trumpets—The Atonement of Tradition Observed in the Sacrifice of a Cock—The Feast of Tabernacles—The Death of Mrs. Mason—Sanitary Condition of Constantinople, etc.

*August 24.* I was visited to-day by a highly intelligent Jewish teacher, who had travelled over almost all Europe, and had lately come from Bagdad by way of Damascus. He had arrived in Constantinople about six weeks previously, and, having been at that time sick, had applied to me for advice and medicines. He had paid me several visits, during which the subject of religion, as is usual with the Jew, formed the chief topic of conversation, and an opportunity afforded of "reasoning with him out of the Scriptures," of "proving to him from the writings of Moses, from the Psalms, and the Prophets," that "the Messiah must needs have suffered and risen from the dead," and that the long-expected Messiah, whom they were still looking for, had come eighteen hundred years ago; that Jesus of Nazareth, whom their "fathers had crucified on Calvary," was the Messiah; that "he had died for our sins according to the Scriptures, and that he had been buried, and that he rose again the third day, according to the Scriptures;" that Messiah would certainly come again—"Behold

he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him ;” but when Messiah shall come again, “he would be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them who know *not* God and that obey *not* the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power,” entreating him to “flee from the wrath to come,” to “believe on the Lord Jesus Christ,” and he should be saved.

Several suitable tracts had been lent, which he appeared to have read carefully, for, when he returned them, he proved, by his remarks on their contents, that he had understood what he had read. He expressed a great desire to possess a Bible. He had resided in England for some time, and speaks English fluently. He returned to visit me again to-day. Again the Jewish and Christian religion formed the topic of our conversation ; and I had another opportunity of explaining the gospel scheme of salvation, of “preaching to him Jesus.”

I was visited on Monday last (22nd) by Dr. A \* \* \*, the Jewish physician, who had spent so many evenings with me in Jassy. Having had no German Bibles with me in Jassy when he left me, I had given him a French New Testament, which he said he had perused with much interest during his journey from Jassy to Constantinople. He now desired to have a German Bible, which was accordingly supplied. He stated that he had arrived

in Constantinople a few days previously to his visit to me, and had the prospect of employment as a physician in the Turkish army through the interest of Dr. Spitzer, the chief professor of medicine in the Galata Serai College.

A German Jew called to consult me to-day, accompanied by a respectable-looking Spanish Jew. He readily entered into conversation, manifesting much intelligence. He acknowledged his conviction that the Lord Jesus Christ was the true Messiah, but manifested *no* conviction of sin, or any feeling of the necessity of a Mediator between God and man. He seemed to have *no* consciousness that he was a sinner ; and that as a sinner he was “ under the curse ; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Nevertheless he expressed a desire to receive instruction with a view to baptism. He stated that he had been a merchant in Bucharest, Wallachia, but that he had lost his all in the fire that had happened there lately ; that he had come to Constantinople to meet his brother, but that he had not succeeded, as his brother, a short time previously, had removed to Marseilles. He intimated, also, that he had found a good opening for business in Constantinople, and purposed to settle here, but would first return to Bucharest, to bring his wife and family. During our conversation, the demands of God’s righteous law and the free grace of the gospel of Jesus were explained to him at some length from the Scriptures ; as well as the leprosy of the soul under which we

all laboured ; the only remedy, “ the Lamb of God, which taketh away the sin of the world,” was pressed on his acceptance.

*September 5.* Again I was visited on Saturday by the Jewish teacher formerly mentioned, whose name I ascertained to be Robinowitch. He was accompanied by an intelligent Jewish dentist, just arrived from Russia, *via* Odessa. Our conversation embraced the same subjects as on previous occasions, and was interesting and edifying. Robinowitch seemed evidently to have been “ searching the Scriptures whether these things were so.” Yesterday, I was visited by two Italian Jews, one of whom conversed with me in German. The Scriptures were read and commented on for several hours. I was visited to-day by two German Jews in an interesting state of mind. I read and explained the Scriptures, comparing the Old and the New Testaments. May these Israelites, whom the Lord in his providence has brought in contact with the truth, be enabled “ to look upon Him whom they have pierced, and mourn.” May they be made “ new creatures in Christ Jesus—all old things having passed away, and all things become new.”

*October 25.* During the month *Tishri*, which is the first month of the Jewish civil year, several of the Jewish festivals were celebrated. On the first and second days of this month *Tishri* was held the *Rosh hashanah*, which means *the first of the year*. The festival of the new-year was celebrated by a cessation from all labour, except that which was necessary for the preparation of food, and by

long and repeated services in the synagogue. On this day, we are told by the Jews that the world was brought into existence. It is also believed by them that the destiny of every individual is determined on this month; that the Creator sits upon his throne, and on the first day of the month weighs the merits and demerits of all; that those whose demerits preponderate are sealed to death, and those whose merits preponderate are sealed to life; but those whose merits and demerits are equal are delayed until the day of atonement. In the meantime, if they repent, they also are sealed to life; but if not, they are sealed to death. For eight days previous to this, the most pious Jews rose very early in the morning to repair to the synagogue, in order to join in repeating the prayers called *Selichoth*, i.e., forgiveness. These days were also kept as days of fasting.

The feast commenced at the same hour as the previous Sabbath, at which time they repaired to the synagogue to repeat the appointed service. When this was finished, they saluted each other, saying, "May you be writ to a good year;" to which they reply, "And ye also." Parents and children, on their return home, were especially careful in thus saluting each other. When all were seated to supper, the feast was sanctified as on the Sabbath. The wine having been prepared, the master of the family took the glass of wine in his hand, and repeated the sanctification as follows:—"Blessed art thou, O Lord our God, King of the universe, the Creator of the fruit of the vine."



“Blessed art thou, O Lord our God, King of the universe, who didst select us from all other people, and exalt us above all other nations, and sanctify us with thy commandments; and granted to us, O Lord our God, in love, this day of memorial—this day of sounding the trumpet—an holy convocation—a memorial of the bringing us forth from Egypt; for thou didst select us, and sanctify us from all other people; for thy words, O King, are truth, and permanent for ever. Blessed art thou, O Lord, King of the universe, the Sanctifier of Israel, who hast maintained us, and preserved us to enjoy this season.”

This festival is also called *the feast of trumpets*. On the next morning the Jews repaired early to the synagogue. After reading the lessons from the law and the prophets (Gen. xxi.; 1 Sam. i., ii. 10), they proceeded with the most important part of the service—the ceremony of blowing the trumpet or horn, which no Jew, who has the least religious or national feeling, will neglect to attend. They found this ceremony upon Num. xxix. 1., and Lev. xxiii. 24. The horn is made of a ram’s horn, in remembrance of the ram offered up instead of Isaac, on Mount Moriah, as recorded in Gen. xxii., which event, as the rabbis say, happened on the same day.

After the evening service, the ceremony of *Tashlich*, or casting away, was performed. Men, women, and children went to a river or pond, and on the brink of the water offered a prayer, when each shook the skirts of his garment over the water, to

signify that their sins were cast away, saying :—  
“He will turn again ; he will have compassion on us ; he will suppress our iniquities. Yea, thou wilt cast our sins, and all the sins of thy people, the house of Israel, into the depths of the sea. Thou wilt cast them into a place where they will not be remembered nor visited, nor thought of for ever. Thou wilt show faithfulness to Jacob, and mercy unto Abraham, which thou didst swear unto our fathers from the days of old.”

The Jews call the first ten days of this month *Tishri*, “Ngaserth yemei hatshuvah,” or ten days of repentance ; during which they are to repent and confess their sins ; pray to the Almighty to write them down in the book of life, and grant them a happy new-year. During these few specified days only, have they hopes of being reconciled to God, and the means employed to revoke their dooms are fasting, alms, and prayer. The Sabbath that falls within these days is called Sabbath of Repentance, on which the rabbi delivers a discourse on the subject. He not only recommends repentance, but also charity and prayer. But as soon as their dooms are sealed, as well as written, which does not take place until towards sunset on the day of atonement, then all further penances, repentance, and prayers are insufficient. The form of prayer then used at sunset is called *Nengilah*, which means shutting or bolting ; indicating that the door of repentance is shut against them, and that neither God nor man can change their destiny : they, therefore, make use of the words, “Write us unto life,” in the prayers

of the new-year, and the words, "Seal us unto life," in the prayer of *Nengilah*.

On the day previous to the day of atonement, the ceremony of *Keparoth*—atoning sacrifice—takes place. Very early in the morning, about three or four hours before the dawn, every Jewish family is up, in order to get through with that ceremony before the schockat comes to kill the offering for their ransom. The sacrifice consists of a cock for a male, and a hen for a female; and a white one is preferred, in allusion to the language of the prophet (Is. i. 18), "Though your sins be as scarlet, they shall become white as snow." A pregnant female takes three—two hens and one cock—one hen for herself, and the others for her offspring, the male or female child yet unborn. The head of the family performs the ceremony first for himself, and then for his household, by reading a form of prayer for those who cannot themselves read, but who are required to repeat it after him, word for word. The law and the reasons for it are given in the ritual, as follows:—"The head of the family ought always to perform this ceremony; first for himself, before he performs it for his household, that he first may become guiltless, and thus be rendered fit to atone for those who are still in their sins," because the guilty cannot atone for the guilty; for it is said, in Lev. xvi. 6, "And he (*i.e.*, the high-priest) shall make an atonement for *himself*, and then for his *house*."

When the prayer is finished, they take their ransoms in their right hand, and turning them round their heads, repeat the following words:—

“This is my ransom, this is my substitution, this eock (or this hen) goeth to death, but may I be gathered into a long and happy life, and into peace.” All this is repeated three times. As soon as the prescribed order is performed they lay their hands on the atonement, as was usual with the sacrifices, and immediately afterwards it is given to the schockat to be slaughtered.

After the morning prayer at the synagogue they all repair to their burial-ground, and there they pay the value of the ransoms; and, after paying this to the public treasurers, who are waiting there already, they betake themselves to address the dead in general, passing from one class of graves to another, to invoke them all as common intercessors for the ensuing day; and they continue praying and weeping till hunger and fatigue compel them to return home.

About four o’clock in the afternoon all repair to the synagogue, when each one who is above the age of twenty prostrates himself upon the ground, and another inflicts upon him forty stripes, save one (Deut. xxv. 2, 3). Having returned home, they sit to the last meal before the great fast. After this it is not lawful to eat or drink until the close of the service on the following evening. Every one is now cleansed and dressed in his best apparel, in honour of the day.

The children now go to their parents, to ask their forgiveness, in case they have offended them; and all the inmates of the house are also required to be reconciled to each other. The same duty is performed likewise among offended parties.

The synagogue is then lighted up with numerous wax candles, and the reflection thrown upon the white garments of the congregation gives a most imposing appearance. The evening service then commences, which brings in the great festival of *Yom kippur*, or Day of Atonement. The service begins with a form of absolution from all vows, oaths, promises, bonds, etc., not only those of the past year, but also for the year to come. The service continues for about three hours, when the congregation retire to their homes. But some continue in the synagogue all night, praying, reading the Psalms, etc.

The following morning, *i.e.*, the morning of the Day of Atonement, the service commences about six o'clock, and continues all day, until the evening.

Every Jew who has the least feeling of Judaism attends his synagogue on the Day of Atonement. Hundreds on that day join the service, who are never seen there on any other occasion throughout the year. On one occasion, when I visited the large synagogue in Jassy, on the Day of Atonement, the synagogue and all the passages were filled with worshippers. A large adjoining yard and most houses around were also filled. It was a very interesting spectacle.

Next in order was celebrated the Feast of *Tabernacles*, called by the Jews *Sukkoth*. This festival was instituted to commemorate how the children of Israel dwelt in booths on their journeys through the wilderness (Lev. xxiii. 34—44).

Every Jew, though he has but a yard, or a



garden, or a house-top, is required to erect a tabernacle. The rule is, that it should be erected in the open air, and not within doors, or under the shelter of a tree. Three sides must be of substantial wood—the top not to be covered with any kind of material, but with loose boughs, so that the stars may be seen, and the rain descend through them. From the ceiling in the inside, pumpkins, apples, and pears are suspended. According to the command in Lev. xxiii. 40, every Jew, who can afford it, provides himself with “boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook.” These are made use of in the synagogue during the seven days of the festival, when the *Hallel* is said. This tabernacle ought to be their proper dwelling, in which they are to eat, drink, and sleep, during the seven days of the festival. But this rule is seldom strictly observed.

*Friday, November 19, 1847.*—On Tuesday evening, a little before twelve o’clock, after an illness, endured with much Christian resignation and fortitude, my dear wife departed this life, and was buried yesterday (Thursday, November 18), in the Protestant burying-ground (Champ des Morts), Pera.

EXTRACT LETTER TO A FRIEND IN SCOTLAND.

*“Constantinople, November 18, 1847.*

\* \* \* “The mortal remains of my dear wife have been consigned to the grave this day. She fell asleep in Jesus on the evening of Tuesday, the 16th November, after about six weeks’ suffering, endured with Christian resignation and fortitude,

with a good hope, through grace, in dependence on the merits of Christ (as she expressed herself), ‘of an inheritance incorruptible, undefiled, and that fadeth not away.’ She ‘knew in whom she had believed, and was persuaded, He was able to keep that which she had committed unto Him against that day.’ The Lord ‘strengthened her upon the bed of languishing; he made all her bed in her sickness.’ She enjoyed much peace and comfort. ‘She was kept in perfect peace, because her mind was stayed on the Lord Jesus; because she trusted in him.’ She departed without a struggle, with a heavenly smile on her countenance.

‘Not in mine innocence I trust,  
I bow before Thee in the dust;  
And through my Saviour’s blood alone,  
I look for mercy at Thy throne’—

was a favourite verse with her. ‘O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who gave her the victory, through the Lord Jesus Christ.’ We who are left here have been much afflicted; but we trust that ‘our loss has been her gain,’ that ‘absent from the body she is present with the Lord.’ We bless the Lord, that he has enabled us to bow in resignation to his will. ‘The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.’

“You must forgive my delaying so long to answer your kind letter. I wished to let you know how we were settled in Constantinople. Whilst

we were residing in Jassy, Winifred was conscious of much weakness, and was frequently confined to bed from indisposition ; but the journey to Constantinople appeared to prove very beneficial to her health. \* \* \* We left Jassy about the end of April, and arrived in Constantinople on the 1st of June. We had, upon the whole, a pleasant and safe journey. After considerable trouble we succeeded in obtaining a tolerably comfortable house, situated high up in Galata, overlooking the harbour and city of Stamboul (as the Turks call Constantinople). It is very airy and commodious, consisting of eight apartments ; we have attached to the house a large cistern, and an excellent fruit-garden, which supplied us with various fruits during the greater part of the summer, such as grapes, figs, pears, plums, and pomegranates. We brought a servant with us from Jassy, as we had been informed that there was difficulty in getting servants, and such as could be had were very bad and useless. House rent is exceedingly high ; indeed, everything is dear in Constantinople. We pay 4000 piastres for the house we occupy—about £40 sterling per annum—yet this is considered a cheap house. Constantinople is occasionally most unhealthy in the summer-time, when the air is very sultry. We had not been long here when it pleased the Lord to lay us each on a bed of sickness. My son and daughter were both attacked with fever. I myself had two separate attacks of fever ; the latter attack was so severe that I remained for a long time weak and unfit for duty. Winifred had three separate at-

tacks of fever; the last proved fatal. During the intervals of the attacks she rallied, was very cheerful, going out with the servant to market, and paying the strictest attention to her household duties and to the comfort of the family. There are a great number of our countrymen here with wives and families. Winifred became acquainted with a considerable number of them, and was greatly beloved by all who knew her, which was evinced by the great attention and devotedness shown to her throughout her sickness, during her last moments on earth, and when her remains were consigned to the tomb. The Rev. Mr. A \* \* \*, his wife, and two young ladies residing in their house, were unremitting in their attentions. For several weeks before her departure, Mr. A \* \* \* was once, and sometimes twice, or oftener, each day at her bedside, conversing, exhorting, comforting, and earnestly praying with her, and for her, and administering every consolation which a faithful and affectionate servant of Christ could impart. He appeared truly thankful to witness her simple faith on the merits of her crucified Redeemer for acceptance with God, and the work of the Holy Spirit within her, making her increasingly meet to be a partaker of the inheritance of the saints in light.

The young ladies, each in their turn, sat up with her every night for several weeks. One young English lady, who had left England in the same steamer with Mrs. M., remained with her day and night for several weeks before her death. At her funeral there was a numerous attendance of all

our converts, a great number of Germans, and a large proportion of the English and Americans resident in Constantinople, besides captains of vessels and engineers to steamers lying in the harbour. An impressive prayer in English was offered up by the Rev. Mr. A \* \* \*, in my house, previous to the lifting of the body, and a solemn address was delivered in German by the Rev. Mr. S \* \* \*, missionary from the American Churches to the Jews. When the funeral procession reached the grave, at the Champ des Morts, Pera, prayer was again offered up by the Rev. Mr. A \* \* \*, after an appropriate address in English. This has been a heavy affliction to us all. Winifred will be much missed by her family; but we trust she will fulfil the chief end of her being—the glorifying God, and the enjoyment of him for ever. ‘Them which sleep in Jesus will God bring with him;’ they are not lost, but shall be restored in a more blessed state than imagination can conceive. Surely this prospect should turn our mourning into joy. Our sister shall rise again, she is *not* dead, but sleepeth; and Winifred’s countenance before death, and afterwards, was like an infant asleep. How sweet the image! The grave may be the depository of her infirmities, but there shall be a resurrection of her person without sin unto salvation. ‘There shall be a resurrection of the dead, both of the just and of the unjust.’ ‘Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’ The Lord grant that this affliction may be sanctified to us all. If we wish to



‘die the death of the righteous, and that our last end should be like’ hers, we must live the life of the righteous—walking by faith, and not by sight—faith, which worketh by love, purifieth the heart and overcometh the world. May we all be found on the right hand of the Son of Man !

‘A few short years of evils past  
We reach the happy shore,  
Where death-divided friends at last  
Shall meet to part no more.’

The children are in great affliction ; they have lost an affectionate mother, who was ever ready to sacrifice her own ease and comfort to the comfort of her family.

\* \* \* “I doubt not, you have had your trials since we last heard from you. Write to me as soon as you receive this, and pardon my long delay in answering your last letter. Remember me kindly to Rev. Mr. C \* \* \*, Mr. H \* \* \*, and other friends. \* \* \* \* Your own sojourn here, according to the course of nature, cannot be long. May the Lord give you a pure heart, and a lively active faith in the Lord Jesus Christ. Being justified by faith in his atonement and righteousness, and having peace with God through our Lord Jesus Christ, may you be fully sanctified by his Holy Spirit, and be made meet for the inheritance of the saints in light. Having this faith, let death approach—it has lost its sting ; let the grave open, it has lost its victory. Let the last trumpet sound, it has no alarms for you ; but, on the contrary, it shall be as the jubilee trumpet to restore you to peace, and liberty, and joy.

‘Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.’”

## THE WORK AND INTERCOURSE OF CHRISTIAN MISSIONARIES.

The United Meeting of Christians for Devotion—Patronage of Science by the Sultan—Ismael Effendi, the Physician—Baptism of a Jew—Dr. Blau, a Military Physician, inquiring, “What is Truth?”—Dr. Agular at Uskup—His Kind Remembrance of Mrs. Mason—The Kingdom of Messiah—Personal Piety—Other Inquirers, etc.

*January 3, 1848.* To-day, according to a previous announcement, a meeting of evangelical Christians of different nations and tongues, took place at 10 a.m., in the American Mission Chapel, Pera, for the purpose of commemorating their Saviour’s dying love: “Do this in remembrance of me.” The meeting was conducted by the Rev. Messrs. Goodell, Dwight, Schaufler, Wood, Everett, etc., American missionaries to the Armenians; by the Rev. W. O. Allan, of the Free Church of Scotland Mission to the Jews; and the communicants consisted of converted Jews, Armenians, English, Scotch, Americans, Germans, etc. The meeting was opened with prayer in the Turkish language, by the Rev. Mr. Goodell, followed by the singing of a hymn, in English, Armenian, and German, by the whole congregation together, to the same tune (the Old Hundred). The Rev. Mr. Schaufler next addressed the Jewish converts and Germans in the German language; which was followed by an address in English by the Rev. Mr. Allan, and an address in Armenian by the Rev. Mr. Dwight. The sacramental elements

were then handed to the communicants after a blessing asked in English by the Rev. Mr. Wood, and in Armenian by a native Armenian preacher. And the meeting was closed with prayer, after a hymn of praise in English, German, and Armenian, by the whole congregation, a second time to the same tune (the Old Hundred). In the course of his address, Mr. Goodell stated, that seventeen years ago there was not *one* evangelical Christian in this vast city of Constantinople, containing about 800,000 inhabitants; and that from what had been seen that day, they had much cause of thankfulness. "They might thank God, and take courage." A missionary prayer meeting was held in the same chapel in the evening, on which occasion much interesting information was communicated from India and China. "As truly as I live, all the earth shall be filled with the glory of the Lord." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Messiah "shall have dominion also from sea to sea, and from the river unto the ends of the earth." May his kingdom come, and may his will soon be done on earth as it is in heaven.

*January 5.* On Tuesday last his Majesty the Sultan, accompanied by his Highness the Grand Master of Artillery, Achmed Fetti Pacha, and by some others of his suite, visited the convent of dancing dervishes at Pera; and from thence repaired to the College of Medicine in the Galata Serai, formerly mentioned. On his arrival, his Majesty was received by his Excellency the Chief

Physician and the employés of the college. The professors present in the establishment were drawn up in the inner court, near to the great gate of entrance, through which the Sultan passed. Shortly after his arrival, his Majesty visited the botanical gardens, and put some questions on the names of the plants, and their medicinal properties. From this his Majesty repaired to his suite of apartments, where several of the professors of the college had the honour to be presented to him. This visit lasted for several hours. The Sultan manifested much satisfaction with all the proofs furnished him of the regularity of the studies, and of the zeal of the pupils, of the professors, and of the employés. He received with great kindness all those who had the honour to be presented to him. Before his departure, the Sultan testified to his Excellency the Hekim-Bashy, in the most flattering terms, his entire satisfaction, and charged him, as well as his chamberlain, Hamid Bey, to state, that the end of this visit was to manifest the interest which he took in the College of the Galata Seraï, and to give a proof of his imperial patronage to the professors and the other functionaries, and to the pupils of this useful establishment.

*January 6.* This evening, previous to joining the weekly missionary meeting for prayer, in Pera, I visited Dr. Spitzer, the chief professor of medicine in the Galata Seraï, and was received most kindly. After some conversation, he proffered to introduce me to his Excellency Ismael Effendi, the chief physician of the Ottoman Empire, if I could



make it convenient to meet with him at the Galata Seraï at mid-day, on the following Saturday.

*January 8.* This day, at 12 o'clock, according to appointment, I visited the Galata Seraï, where I was introduced, by Dr. Spitzer, to his Excellency Ismael Effendi (the Hekim-Bashy), who received me most kindly, and whom I found to be affable and very intelligent. After some conversation, I was introduced to each department of the College of Medicine, which afforded me an opportunity of seeing how the medical course was conducted. Other engagements prevented me from examining minutely the museums; but his Excellency the Hekim-Bashy politely requested me to repeat my visit.

*January 24.* Yesterday afternoon, an Israelite named Solomon, servant to the missionary school established in Galata, under the charge of Mr. Biesenbruch, after affording satisfactory evidence, as far as men could judge, that he had been born of the Spirit of God, and had become a new creature in Christ Jesus, was baptized in the mission-chapel, Galata, by the Rev. Mr. Allan, after an impressive sermon from Rom. ix. 15—"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Having named the name of Christ, may he depart from all iniquity.

*February 6.* Yesterday, whilst in Pera visiting one of the Israelitish converts, Leopold Rosenburg, who earns his livelihood by taking portraits with the daguerreotype, I was introduced to a Jewish physician attached to the Turkish army, Dr. Blau, who had arrived in Constantinople about a month

previously from Uskup, having been succeeded as physician to the regiment there by Dr. Agular, from whom he had brought me a letter.

*February 9.* This evening I was visited by Dr. Blau, the Jewish physician to whom I had been introduced on Saturday last; we spent the evening together. The subject of religion was introduced by himself, remarking that there were so many sects of religion, each of which maintained that their own was right, that he was at a loss to know with whom the truth was. He then inquired by what means he could ascertain "What is truth?" and which was the best manner of worshipping and serving God. He confessed that he had abandoned the religion of the Jews, in which he had been educated, because it appeared to him so full of superstition; and that now he was tossed about in the sea of scepticism, without rudder or compass. The opportunity offered was embraced, of explaining and illustrating the ruined condition of man by nature and wicked works; the requirements of God's holy law; the wonderful scheme of redemption through a crucified Redeemer, of whom Moses and all the prophets had written in the Old Testament Scriptures. That all these prophecies had been fulfilled in the Person of the Lord Jesus Christ—in his birth, life, death, and resurrection. We read and commented on the various passages in the Old Testament bearing on this subject, comparing these with parallel passages in the New Testament. I then remarked that "we must all appear before the judgment-seat of Christ, that

every one may receive the things done in the body, according to what he hath done, whether it be good or bad ;” and that “it is appointed unto men once to die, but after that the judgment ;” exhorting him to “flee from the wrath to come ;” to “believe in the Lord Jesus Christ, and he should be saved.” “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “He that believeth on the Son *hath* everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth in him.” May this young man, who appears to be honestly inquiring after the truth, be “turned from darkness to light, and from the power of Satan unto God ; may he receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.”

I wrote to Dr. Agular, at Uskup, as follows :—

“*February, 9, 1848.*”

\* \* \* “Last Saturday I visited the daguerreo-type establishment of Mr. Leopold Rosenberg, a Jew by birth, but lately converted to the Christian faith, and received into the Christian Church, by baptism, in October last. He has been enabled hitherto to manifest the reality of his conversion by a walk and conversation becoming the gospel of Christ. Dr. Blau was there introduced to my acquaintance, who, on ascertaining my name, handed me a letter from you, the contents of which gratified me much. I had hoped and prayed that the Lord,

who in his providence had brought you in contact with the truth, would watch over, and bring you to a knowledge of *himself* as your reconciled Father in Christ, and to a knowledge of *yourself*, as requiring such a Saviour as the Lord Jesus Christ, to save you from the punishment justly merited by you as a transgressor of God's moral law, and from the indwelling power and pollution of sin; but latterly I have to confess my negligence and forgetfulness in this respect. But your letter has been the means of quickening me to prayer for you, that the God of heaven may bless you with all temporal blessings, but more especially with all spiritual blessings; may the Lord Jesus give you his Holy Spirit, so that you may be enabled to read his Holy Word, which he hath placed in your hands, with faith and profit to your soul. Your letter, *inter alia*, contains the following allusion: \* ‘*Mein brief soll sie wahr-scheinlich, entweder in sehr traurigen oder sehr freudigen umstände treffen; das lâtsere, nemlich, dass Ihre Frau genesin wâre, wunsh Ich mit ganzen hertzen; Im ersten fälle wird das Evangelium sie trösten.*’ My dear wife, to whom you were so kind and attentive during her sickness, died shortly after your departure from Constantinople to join your regiment at Uskup; and, as you suggest, the life and immortality brought to light by the gospel of the Lord Jesus Christ, formed my sole source of

\* *Translation* :—“ My letter will reach you either in very sorrowful, or happy circumstances: the latter, viz., that your dear wife is alive, I wish with my whole heart; in the former case, the gospel will comfort you.”

comfort. The mortal remains of my beloved partner were consigned to the grave on the 18th November last. \* \* \* I have had the pleasure of meeting with your friend Dr. Spitzer, and was introduced by that gentleman to his Excellency the Hekim-Bashy. Dr. Blau purposes to leave Constantinople in about a month from this date, to join his regiment at Mossoul. You will, perhaps, have heard ere this that the cholera morbus has been very fatal in Constantinople for some time past, especially amongst the soldiers and sailors in the arsenal. I have met with several serious cases in private practice; but as yet, only one case, that of a captain of an English vessel, has proved fatal. At the moment I write, the violence of the epidemic appears to have abated. \* \* \*

\* \* \* “Notwithstanding all the opposition which the cause of Christ meets with, His kingdom is advancing, both in this city, and according to accounts received here, in every part of the habitable globe. The sweet Psalmist of Israel writes in the 72nd Psalm, ver. 8, ‘He,’ *i.e.*, the Messiah, ‘shall have dominion from sea to sea, and from the river to the ends of the earth.’ The Prophet Daniel writes (chap. ii. 44), ‘And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand for ever,’ which, as interpreted by other portions of Scripture, and fulfilled in history, means that four empires should arise, one after another,



viz., the Babylonish, which was then in existence, to be succeeded by the Medo-Persian, which was to be superseded by the Grecian empire, and this last by the Roman empire, 'strong as iron;' and that during the Roman empire the kingdom of Christ should be 'set up,' which should never be destroyed, but should stand for ever. Now, ever since the Lord Jesus Christ was first proclaimed 'King of the Jews,' crowned with the crown of thorns, the most honoured diadem ever seen in our world, his kingdom has been steadily advancing amongst the nations of the world, though, as he himself sayeth, 'The kingdom of God cometh not with observation.' In spite of the hostility manifested by both Jews and Heathen, and at the present time, this kingdom is being established in every quarter of the habitable globe; and the time is fast approaching, when 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea;' and when 'the Lord shall give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.'

In the present day 'many are running to and fro, and knowledge is increasing.' In Calcutta, the capital of British India, we have just learnt that a stout battle has been maintained. In consequence of the progress of Christianity among the Hindoos, the Hindoo baboos and brahmins have met together, and have exerted themselves to the utmost to expel the missionaries from Hindostan, and have even threatened the life of Dr. Duff, one of the missionaries from the Free Church of Scotland. But all in vain, the kingdom of Christ progresses: 'The

Lord hath made the wrath of man to praise him, and hath restrained the remainder of wrath.' In the extensive empire of China the New Testament is circulating through 'the length and breadth of the land.' And now, my dear friend, I hope that, among your other avocations at Uskup, you have found time to study the Bible which you took with you from Constantinople, and that the Lord has 'opened your eyes, that you might behold wondrous things out of his law;' that you have been enabled to read the Scriptures in faith, and with profit to your soul.

"I trust that through the enlightening influence of the Holy Spirit, in connection with 'searching of the Scriptures,' you have felt that, like myself, you are a fallen child of fallen Adam; that we have all lost the image of God, in which we were originally created; that the human 'heart is deceitful and desperately wicked;' that 'we all have sinned and come short of the glory of God;' that we have not kept the law of God as revealed in the Ten Commandments; which law is holy, and just, and good; for is it not reasonable that we should love and obey the Lord, our Creator, Preserver, Governor, and Benefactor, and love our neighbour as ourselves? That each of us, then, in our natural state, are under the curse of the law, for 'cursed is every one that continueth *not* in all things written in the book of the law to do them;' and believing that 'the wicked shall be turned into hell, and all that forget God,' I hope you have found it 'to be a faithful saying, and worthy of all acceptance,

that Jesus Christ came into the world to save sinners, even the chief.' That with a broken and contrite heart, you have 'looked upon Him whom you have pierced, and mourned;' that by the grace of God you have been enabled to exercise 'repentance towards God, and faith in the Lord Jesus Christ,' as your Saviour from the 'wrath to come,' as well as from the power and pollution of sin. Is 'Jehovah Tzidkenu' your only plea before a God of infinite holiness and justice?

May the Lord give his Holy Spirit, to convince you of sin, to enlighten your mind in the knowledge of Christ, to renew your will, and to enable you to embrace Jesus Christ as freely offered in the gospel. May He give you grace to accept of his mercy in Christ. May you 'be justified by faith, and have peace with God through the Lord Jesus Christ.' May you be of those to whom 'there is now *no* condemnation, being in Christ Jesus, and walking no longer after the flesh, but after the Spirit.' May you be washed from your sins 'in the blood of Jesus Christ, God's Son, which cleanseth us from all sin.' May you be sanctified by the indwelling of his Holy Spirit—made holy even as he is holy, and thus made 'meet for the inheritance of the saints in light.' Then when the last enemy comes, he will be no enemy to you. Death shall have lost his sting for you. Then you will be enabled to say, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth me the victory, through my Lord Jesus Christ.' Oh, think

of an eternity of holiness and happiness with the Lord God of heaven, in the new Jerusalem, where 'God shall wipe away all tears from the eyes of his people; where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things shall have passed away.' 'He that overcometh shall inherit all things, and I will be his God, and he shall be my son.' 'But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.' In the light of the unseen eternal world, the things of this passing and changing world appear trifling and vain. The Christian has, even here on earth, a foretaste of that 'rest which remaineth for the people of God,' in 'walking daily with God,' in 'having fellowship with the Father, and with his Son Jesus Christ;' and in the exercise of a 'conscience void of offence towards God and towards man.' 'Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.'

'Oh, may we stand before the Lamb,  
When earth and seas are fled,  
And hear the Judge pronounce our name,  
With blessings on our head.' "

*February 14.* On Friday last, another Jewish physician, who had been attached to one of the

regiments of the Turkish army, in Albania, and had lately returned from the campaign there, being sick, came to consult me. His name was Dr. Marcus Pollac. I found him to be an intelligent, well-educated, and amiable man; but, like all his brethren of the same class, "without God and without hope in the world." He spent two evenings with me, reading the Scriptures, and inquiring into the gospel scheme of salvation. He proffered to visit me daily, if I would permit him. A German Bible was given to the Doctor, a copy of which he had never seen before. He accepted it, with many thanks.

*March 1.* To-day I was visited by a young Hungarian, who stated that he had for a long time, but more especially lately, been in a very uneasy, restless state of mind, seeking peace for his soul, but finding none. His name was M. Ladislaus Kuss. One day, whilst on a visit to one of the converts, Leopold Rosenberg—he had been introduced to my acquaintance, along with a Roman Catholic priest, and the Jewish physician, Dr. Blau—the conversation had taken a religious turn (chiefly on the subject of conversion, from the Jew Leopold having been converted to Christianity). The Bible was appealed to, various passages from the Word of God were read and commented on. The priest expressed a great desire to possess a Bible, which was promised to him. M. L. Kuss stated to-day that at present he was engaged in this city in teaching languages; that at one time he had been a Roman Catholic priest in Hungary; but that he had renounced



that office ; he had observed so much deceit and trickery practised, and so much superstition, that he became sceptical in his views, and could not conscientiously continue in the exercise of that profession. In this state of doubt, darkness, and uneasiness of conscience, he had continued to this day, seeking for light and peace, but as yet had found none. He seemed to have considerable knowledge of theology, quoting several passages from the Bible, and first explaining them according to the views of the Roman Church, and then giving the view he now took of them, which nearly accorded with the views of the Protestant Church. He stated that he had taken the liberty of paying me a visit, in order to obtain a German Bible, which he coveted much, and to explain to me his state of mind, and inquire what he ought to do to get rest to his soul. I read to him the passage in which the Lord Jesus saith, "Come unto *me*, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls ; for my yoke is easy and my burden is light." Looking unto Jesus for his help and for his blessing upon the word, I preached unto him "Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." He listened with earnest attention until I had finished. On taking leave, he said he would devote a considerable portion of his time to searching the Scriptures and to prayer, and

hoped that the Lord would give peace and rest to his heavy-laden soul. He proffered to write out for me a history of his case, though he believed it was a very common case now, and begged that I would permit him to repeat his visit.

In the evening I was visited by a Mohammedan gentleman, M. Said Ali, who had been professor of agriculture in the Agricultural College at St. Stephano, but was at present in the Government service at Barratoni Makrikuioy. I had been previously introduced to this gentleman, and he had promised to pay me a visit, which he now fulfilled. Knowing the strictness of the Mohammedan law, it has always appeared to me prudent to avoid religious topics with the Turks, but he himself introduced the subject of religion, by remarking upon the variety of religions in the world, but that all were agreed on the one grand point—that there was *one God*. To this I assented, but stated that all were *not* agreed as to the nature and moral perfections of the Deity. Each man believes that he loves his God. He well approves the character which he has himself given to his God. But this character always differs, in one or more traits, from that which is given of God in the Bible. It always resembles, more or less, the character of the man who has drawn it; a part of the character may accord with the sacred page, but a portion of it belongs, more or less, to the worshipper. In proof of the correctness of this statement, an appeal was made to the character of God as drawn in the Koran. He acknowledged that this was true, describing to me, at the same time, the

kind of happiness in heaven promised by Mahomet to all his followers, which was earthly and sensual. But this did not accord with his own views of happiness or heaven; he believed the description to be only figurative, and not to be understood literally. We then discussed the evidences for the truth of Christianity, external and internal; then traced the character of Jehovah, as revealed in the Old and New Testaments. I remarked upon the unity of doctrine and purpose exhibited by the writers of the Old and New Testaments, though of such different characters, and living at such distant periods of time from each other. The grand central fact of Christ suffering on Calvary's cross for guilty man was fully examined. What was the meaning of the sacrifices which the Mohammedans offered every year?—were they not a practical illustration of the great principle laid down by Moses in the Law—"without shedding of blood, there is no remission of sin"? And did not these sacrifices typify the great sacrifice—the Son of God suffering and shedding his blood for guilty man—"the Lamb of God, that taketh away the sin of the world"? The subject at this time was not pursued further. He took leave, begging me to return his visit when I visited Makrikuioy.

## JEWS AND CHRISTIANS IN TURKEY.

A Letter to a Friend in Scotland, describing Regenerating Efforts made by the Turkish Government—Privileges to Jews—Drs. M. Pollae and Spitzer—Correspondence with Lord Cowley and Missionaries—The Ambassador's Friendship.

*Galata, Constantinople, March 3, 1848.*

\* \* \* THIS is naturally one of the most fertile countries on the habitable globe. But, until lately, from the ignorant oppressive policy of the Turks, the land was imperfectly cultivated, commerce was cramped, scarcely any manufactures, no education, and a small revenue, and the spirit and energy of the people broken; but latterly the God of heaven seems to have been infusing a new spirit into the Government and people. They appear as if they were awaking from a long slumber. From being one of the most oppressive Governments in the world, it has become, to foreigners at least, one of the freest. Agriculture is now encouraged, cotton plantations are being formed by the Turkish Government, who have, at considerable expense, brought from America Drs. Davis and Smith, men of science and practical cotton-planters, to superintend the cotton-growing plantations. The agricultural resources of this country are great, the soil for the most part excellent, but though labourers are not wanting, agricultural skill and capital are needed, besides good roads for easy transfer of produce. Perfect toleration to all sects of religion, perfect liberty of conscience, is

granted by the Sultan, with one exception only—to the Mohammedans themselves. For a Mohammedan to become a Christian is by the law of the Koran (I believe) “death by decapitation,”\* and I have been informed that this law was put in force lately in the case of a renegade Armenian. But Jews, Armenians, Greeks, Roman Catholics, and now Evangelical Christians of all denominations, are all equally tolerated and protected by law, and in this respect the Mohammedan Sultan is more liberal than some of our Scottish lairds; for the Free Church may here build a place of worship wherever they can find a convenient site, and we hope ere long to see a Protestant church erected here in Constantinople.†

The Lord is blessing every effort of the Government to improve the resources of the country. Within these last few years, extensive manufactures have been established by the Government, who have for this purpose brought to this country men of manufacturing skill, from the different European nations, more especially the German, the French, and the English. There is a silk manufactory at Broussa, a woollen cloth manufactory at Ismuth, both which places are not far distant from Constantinople. There is also an extensive cotton manufactory south of Constantinople, conducted by Englishmen from Manchester, and worked by a considerable number of English manufacturers, most of whom receive about £200 sterling per annum. There is an extensive manu-

\* This law is *now* repealed.

† A Protestant church has been lately built.



factory both of woollen and silk stockings. I have seen these wrought on the frames by skilful and experienced Englishmen. There are also manufactures of lace, pins, and ribbons ; as yet, however, only in infancy. But the most extensive manufactory of all is one near to Makrikuioy, about three or four miles south from Constantinople, on the coast of the Sea of Marmora, for iron and steel works. The building is not yet finished. The works will require a great number of workmen, who are arriving daily—Germans and Swiss, Frenchmen, and Englishmen from Newcastle and Sheffield. The Englishmen are steel refiners, engineers, gas-fitters, engravers, etc. The English workmen are engaged at from £200 to £250, and some £300 per annum. A new manager has just arrived from England, whose situation appears no sinecure. When this manufactory is fully established, and coal-mines opened, the Turks expect to be able to manufacture their own steam-engines, to make cutlery, to light their cities with gas, and to begin to make railroads—all which, however, are as yet only an idea. There are also printing establishments, and manufactories of powder. External and internal commerce is on the increase. Foreigners are repairing to this country, and are receiving every encouragement, and even assistance, the Government can afford them. The harbour is crowded with ships of all nations, and steam-boats are continually coming in and going out. Besides, the education which is amply provided for amongst the Frank population, the Turks now also begin to be alive to its value ; the medical college in Pera—the Galata Serai—has more

than 400 pupils, all lodged, and boarded, and educated at the expense of the Government. Children of all sects of religion are admitted—Jews, Mohammedans, Christians, are all alike encouraged. This college is now found to be too small, and a university, on a grand scale, is at present in course of being built on a plain called Dolma Batchy, a little to the north of Pera, which is to be exclusively appropriated to medicine; and the Galata Seraï reserved for the elementary and preliminary studies.

The Government has been distracted of late by civil wars in Albania, Roumelia, and Kurdistan; but these have ceased for the present, and the Government is now enabled to concentrate its attention on the execution of its plans for the general improvement of the natural resources of the country. The army and the navy are both on the increase. I know not how many men-of-war the Turks may have, but the Golden Horn contains a considerable number. I have seen four three-deckers, mounting each ninety guns, and one four-decker. They have also several men-of-war steamers, besides a considerable number of steam-vessels employed in trade. Their men-of-war are not, however, well manned; but the Government has now an excellent naval academy, and they are gradually improving in naval tactics. The Sultan has an army of more than 200,000 disciplined troops. Speaking of these in general, the soldiers appear weak and unsoldierly, not well equipped, or well disciplined, but there are many exceptions; some of these regi-

ments consist of strong, active, well-disciplined, and well-armed soldiers, who go through their military evolutions with great skill and spirit. The army is not only daily increasing in numbers by fresh recruits (for the Sultan is vested with power over the lives and persons of his subjects, and every one must become a soldier if summoned), but also improving, especially the artillery regiments, in dress, skill, and weapons. Hospitals are also built, or in process of building, for the accommodation of soldiers, in every quarter of the empire. There are reckoned to be about 1000 European doctors attached to the regiments of the Ottoman army; 200 of these are said to be Israelites. The chief professor of the medical college, Dr. Spitzer, is reputed to be of the seed of Abraham; he is also one of the physicians in ordinary to the Sultan.

The pupils brought by order of the Sultan from each department of the empire to the medical college of the Galata Seraï, are lodged, fed, clothed, and educated at the Government expense; and when qualified as physicians or surgeons, are insured a medical appointment with a salary of £200 sterling and upwards per annum, according to rank, without distinction of Jew or Gentile. But, till lately, there were no Jews in the college. The Government had invited them, but this wonderful people, the living monument of the truth of the Bible, who have been *scattered* amongst all nations, yet *amalgamated* with none, would *not* send their children to this establishment, even though the most flattering prospects of education and worldly advancement were held forth. The

Government, however, condescended to smooth all difficulties towards the improvement of this division of its subjects by holding interviews with their chief rabbis through their agents. Liberty of conscience was guaranteed to the Jewish pupils who should be placed in the college, and it was agreed that the Israelites should have a portion of the medical college set apart for themselves, separate from the Gentiles; that they should also have a superintendent of their own faith, to observe that their religious duties and services should be strictly performed; that they should have their own schockat, or butcher; that their own Sabbath should be kept sacred by them; and that they should *not* be compelled to do anything contrary to their law. On these conditions thirty-nine Israelitish children were received into the Galata Serai College; in all other respects they enjoy the same advantages and privileges as the Gentile pupils. This marvellous concession augurs much good for the Jewish people. When the pupils from the different provinces of the empire are first introduced to this college, they are, in general, raw, ignorant youths. They are first taught their own (the Turkish) language, afterwards Arabic and French, next geography, history, arithmetic, and other elementary branches of education, including natural history. There is in the college a well-assorted museum of natural history, as well as of mineralogy and conchology. Beasts, and birds, and fish, of all kinds, have been carefully preserved and tastefully arranged.

After undergoing a thorough elementary educa-

tion, the pupils enter the medical course, including the lectures on anatomy, physiology, chemistry, materia medica, surgery, midwifery, and practice of physic. On my visit to the Galata Seraï, I was introduced to each of the lecture-rooms; the only room I did not see was the dissecting-room, which was at that time closed, because, I believe, they were unable to obtain subjects for dissection. I was introduced also to the grand examination-room, which was fitted up with a great throne of state for his Majesty the Sultan, who is present and presides when the candidates for the degree of M.D. are examined by the professors each year. There are also a hospital and dispensary attached to this college. The hospital is divided into medical and surgical wards, and a special ward is appropriated to diseases of the eye. I passed through the different wards, examining the various medical and surgical cases, and was kindly invited by Dr. Spitzer to be present at the lectures on clinical medicine and surgery, when I could spare time.

Dr. Spitzer is, as I am informed, an Israelite by birth, and, like the rest of his nation of the same class whom I have met, has renounced the Jewish faith and fallen into scepticism. German is his native language, but he understands English, though he cannot speak it. I presented him with copies of the Holy Scriptures in German and English. He is a man endowed with considerable natural abilities, and has received a finished education. He exercises extensive influence from his talents and position, and is exceedingly kind in procuring situations, as phy-



sicians in the Turkish army, for his Israelitish medical brethren, who arrive here from Germany with small funds, in general. This is the reason that there are so many Jewish physicians in the Turkish army.

A young Jewish physician, Dr. Marcus Pollac, lately arrived here from Albania, where he had served in the Turkish army during the late campaign; and having, from exposure, fatigue, and the unhealthy nature of the climate, become sick, he came to consult me. He had been in Jassy whilst I was there a year ago, and knew me, though I did not know him. He had adopted sceptical principles, but appeared to be honest and earnest in inquiring after the truth—"an Israelite in whom there was no guile!" A copy of the Word of God in German, which is his native language, has been put into his hands, with which he seems delighted, having never seen a copy of the sacred Scriptures previously. He "searches the Scriptures" diligently at his own rooms, and comes daily to read them with me, and to ask explanations of their contents. A letter I received from Dr. Agular, also a Jewish physician, who arrived in Constantinople soon after me, gives pleasing hope of progress. He had previously been acquainted with me in Jassy. Immediately after his arrival in Constantinople, he had obtained, through the interest of Dr. Spitzer, an appointment as physician to a Turkish regiment, and is at present residing at Uskup, a city more than one hundred miles from Salonica. I had given him a French New Testament when he visited me in

Jassy, and a German Bible when he came to Constantinople, which he valued much, and purposed to study carefully on his arrival at his station. He was at first strongly imbued with sceptical principles; but he waited regularly on the means of grace, and joined with us in family worship, whilst he was in Constantinople; and, previous to leaving this to join his regiment, he stated, that though his emoluments were good, and prospects flattering, he went with great reluctance amongst the Turks; he would have preferred remaining in Constantinople, in the society of evangelical Christians, could he have earned a livelihood, but that he hoped he should return with his regiment to Constantinople, in the following spring. From the tenor of his letter, I hope that the Holy Spirit is enlightening his mind in the reading of the Scriptures. May the Lord Jesus breathe on him, and give unto him his Holy Spirit, that he may “flee from the wrath to come,” to Jesus, the friend of sinners, and “receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in Christ.”

*March 22.* On the recognition of the *Protestant subjects* of Turkey by the Sublime Porte, as a distinct community, through the generous and persevering efforts of Lord Cowley, her Britannic Majesty's Minister in Constantinople, the following letter was addressed to his Lordship by the American Missionaries:—

“TO HIS EXCELLENCY THE RT. HON. LORD COWLEY,  
H. B. M. Minister Plenipotentiary at the  
Sublime Porte, etc., etc., etc.

“*Pera, December 21, 1847.*

“MY LORD,—We, the undersigned missionaries of the American Board of Foreign Missions, resident in Constantinople, beg leave to offer to your Lordship our sincere congratulations on the successful termination of your efforts on behalf of the Protestant subjects of the Porte.

“In view of the difficulties of the case, we are constrained to regard the happy results obtained by means of your Lordship’s persevering and benevolent endeavours, as having been secured only through the special interposition of an overruling Providence, which of itself must afford ground to your Lordship for the most gratifying reflections.

“The good actually accomplished to the present generation, is probably far greater than even the most sanguine amongst us dares to hope, whilst its wider and happy influence in generations to come, in the different races in this land, is known only to Him who sees the end from the beginning.

“Through the humane interposition of his Excellency Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since his Excellency’s departure, by the untiring influence of your Lordship, the very important point has been conceded to them that, in regard to liberty of conscience, and the enjoy-

ment of civil rights, they shall be placed on the same footing with all the other Christian subjects of the Porte.

“The record of this event will be a bright page in the history of this country, and redounding to the honour of her Britannic Majesty’s present Government, whom God has disposed to adopt so benevolent a line of policy, as well as of your Lordship, its honourable representative, who has been the immediate agent of so great a blessing.

“We take the opportunity of expressing to your Lordship our sincere regret that (as we have been informed) you are likely to be called to leave this capital at no very distant day, and we beg to assure your Lordship that it will be our fervent prayer to God, that his protection and blessing may always accompany your Lordship, in whatever part of the world your lot may be cast.

“With the renewed assurance of our high respect and esteem, we subscribe ourselves, your Lordship’s humble obedient servants,

“W. GOODELL.	G. HAMLIN.
H. G. O. DWIGHT.	J. W. WOOD.
W. G. SCHAUFFLER.	F. J. VAN LENNOP.
H. A. HOLMES.	S. J. EVERETT.”

To the above letter his Lordship made the following reply:—

“Rev. W. GOODELL,

*“Therapia, December 28, 1847.*

“REVEREND SIR,—I have received the letter which you and your reverend brethren did me the honour

to address me on the 21st instant, and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor services in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of her Majesty's Government, and of her Majesty's Ambassador, the sense which you entertain of the efforts which they have made in the same cause.

"Permit me also to take this opportunity of publicly stating how much the Protestants owe to you, and to the Society which sent you here. I gladly give my testimony to the zeal, the prudence, and patience which have characterized all your proceedings in this country, and to which I attribute much of the success which has crowned our joint endeavours.

"We, however, are but mere instruments in the hands of a Higher Power; though, perhaps, to you, reverend sir, it ill becomes me to make these observations. To that same Power, then, let us recommend the future interests of the emancipated community.

"I thank you most sincerely for your good wishes on my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured that I shall always feel a lively interest in your further progress; and that in whatever part of the world I may be, I shall always endeavour to keep myself informed of your proceedings.

"I would fain say one word, before parting, on



the necessity of you and your reverend brethren continuing to use all your influence to prevent further quarrels between the Protestants and the Church from which they are seceders. Let no signs of triumph on their part irritate or offend. Persuade them to bear the taunts and jeers, nay, even the insults, to which they may be exposed, with patience and forbearance. Urge them to abstain from disturbing the peace and tranquillity of families by any undue desire of obtaining proselytes. Let them respect the religious creed of others, as they desire to have their own respected; and thus they will prosper. And it is to be hoped that the faith they have adopted will, under God's blessing, spread wider and wider, until it shall find a home wheresoever there is a Christian population in this empire.

“I have the honour to be,  
Reverend Sir,  
Your most obedient, humble servant,  
COWLEY.”\*

\* Sir Stratford Canning, now known as Lord Stratford de Redcliffe, succeeded Lord Cowley as Ambassador at the Sublime Porte. His influence was exercised in promoting the political amelioration of the country, and in ultimately establishing a policy of toleration, not only for the religion of foreigners, but also for the protection of converts from Islamism. Few public men have had such influence with the Government of the Sultan.

## CONSTANTINOPLE: ITS ORIGIN, PROGRESS, AND PRESENT CONDITION.

Built on Seven Hills—The Golden Horn—Aya Sophia—The Bairam—The Sultan's Palace—Public Libraries—Baths—At-Meidani—Et-Meidani—The Janissaries—Their Destruction—The Khatticherif Proclaimed—Bin Bir Direk, the Cistern of a Thousand and One Columns—The Grand Bazaar of Constantinople, etc.

*April 1, 1848.* Having now resided here nearly one year, and had time to examine this city, I shall endeavour to describe the most remarkable places in Constantinople.\*

According to Eusebius the Pamphylian, Byzantium, the modern Constantinople, was founded by Byzas, King of Megira, 658 years before the birth of Christ, in an excellent and charming position, flanked by natural fortifications, between two continents and two seas, and in every respect suitable for the foundation of a royal city.

It was captured by Darius I., and also by Xerxes. It was time after time conquered by the Ionians, the Spartans, the Athenians, and by Philip, father of Alexander the Great. Included in the Roman Empire, pillaged and razed to the ground by Septimus Severus, it was rebuilt at the request of Caracalla, but only acquired its splendour and importance under Constantine the Great (A.D. 317),

\* This description is partly from *my own observations*, and partly translated from *foreign authors*, on places to which I had not access.

when it became the metropolis of the Eastern Empire. From 1204 to 1261, it was the capital of the Latin Empire. In 1453 it was captured by the Turks under Mahomet El Fateyeh, and has ever since been the seat and centre of the Ottoman, or Turkish Empire. No city in the world has experienced more numerous or more disastrous catastrophes, or revolutions than Constantinople. It has been twenty-nine times exposed to the horrors of a siege, and eight times delivered up to the devastations of an assault. It has been overturned by earthquakes time after time, and has frequently been a prey to the flames.

Constantinople is situated in  $41^{\circ}$  of N. latitude and  $29^{\circ}$  of E. longitude. Built upon seven hills, like ancient Rome—the only reason which can be assigned for the name of New Rome, given to it by some—the surface of this city represents an unequal triangle, the obtuse angle of which, looking towards Asia, is washed by the waves of the Bosphorus. The north side is bathed by the waters of the Golden Horn, and that of the south by the Propontis, or Sea of Marmora. This triangular surface is attached to Europe like a peninsula. Its climate is one of the most temperate and fertile on the globe. Its air is mild. The temperature is not excessively cold in winter, and not so sultry in summer as in tropical climates. Its situation for beauty and for the purposes of commerce is, perhaps, not surpassed in the world. The external appearance of the city is remarkably fine. The seven hills upon which it is built rise one above another in beautiful

succession, while their summits are crowded with innumerable mosques and baths, intermixed with lofty cypresses, and the declivities are covered with terraced streets. The houses are painted of different colours, and the general effect is increased in magnificence by the numerous gilded domes, and slender minarets, crowned with shining crescents, which everywhere meet the view. On entering the city, however, the traveller's expectations are considerably disappointed; the streets being in general narrow, badly paved, and dirty in the extreme. Scavengers are unknown, and their office is performed by dogs, vultures, and rain.

The port, called by the Greeks the Golden Horn, is of great breadth at its entrance, between the Seraglio Point and the part of the city called Top-Khanè; and it extends several miles inland to the afflux of the little rivers of Barbyzis and Kydaris, otherwise called the Sweet Waters of Europe. It is deep, always kept clear by currents, and is capable of accommodating more than 1200 large vessels.

*Fourteen gates* give access to the city on the side looking towards the Golden Horn; *seven* on the side of the land, and *eight* on the side of the sea which looks towards the east and the south.

The mosques or temples, consecrated to the Mohammedan worship, are said at the present time to amount in this metropolis to 346. The most celebrated of these is undoubtedly the superb mosque of *Santa Sophia* (Aya Sophia). It was built under Constantine the Great, by the famous architect Anthemius of Tralles, in eight years and five months;

rebuilt by Constantius, embellished by Arcadius and Theodosius the younger, entirely rebuilt under Justinian, and again restored under his Imperial Majesty Abdul Medjid. The diameter of the dome is 110 feet, the central point is 180 feet high from the ground, the length from north to south is 143 feet, and its breadth from east to west 269 feet. The cupola rests upon four large pillars, and the six semi-circular cupolas upon four other pillars of smaller dimensions, between which rise *eight* magnificent columns of porphyry, with pedestals and capitals of white marble brought from the Temple of the Sun at Rome, which had been built by Aurelian. The gallery is supported by *eight serpentine columns* and by *twenty-four* of Egyptian granite; the total number of the columns of the temple is 107.

The next is the mosque of Eyoub, built upon the site of the ancient Greek church of St. Mamas. Here the Sultans gird on the sword on their accession to the throne. The other mosques worthy of being specified are the mosques of Sultan Selim, of Sultan Suleiman the Great, and, lastly, of Sultan Achmed, the only mosque in the empire which has six minarets, and hence it is called, in the language of the Turks, "Alti Minerali Djami." This truly beautiful edifice is erected to the east of the Hippodrome, or ancient race-course of the Greeks, and at a little distance from Santa Sophia, to which it is inferior as regards size, but which it surpasses in point of grandeur and lightness. It is in this mosque that the Sultan each year celebrates the commencement of the Mohammedan festival called *Bairam*. As this



festival was celebrated on the 7th of November of the year 1847, I shall endeavour shortly to describe it. On the 6th of November the festival of Courban Bairam was announced to the Mussulman population by the guns of the land batteries, and from the men-of-war anchored in the Golden Horn. By daybreak on the 7th the Sultan, arrayed with the imperial mantle, and bearing on his fez the superb diamond plume which decorates him on grand ceremonial occasions, quitted the palace of Top-Kapou, to which he had repaired the evening previous, by the gate of Babi Hamouyam, in order to repair to the mosque of Sultan Achmed. His Majesty was escorted by all his ministers, by all the dignitaries of the empire, and by the chief officers, civil and military. The *cortége* was magnificent and imposing. The departure of the Sultan from the palace of Top-Kapou was announced by discharges of artillery. The whole way his Majesty travelled, from the imperial palace to the mosque, was lined with a double row of soldiers of the Imperial Guard and of Marines, in perfect order. Several airs were executed by the military bands with great skill, and altogether the aspect of the troops under arms, the richness and splendour of the *cortége*, the immense crowd which filled up all the avenues, and the repeated cries of "Long live the Sultan!" formed a spectacle at once imposing and calling forth admiration.

After prayer, the Sultan quitted the mosque and returned to the palace of Top-Kapou, where he received, in the throne saloon, the customary homage and congratulations of the ministers and of the other

dignitaries of the empire. On the same day he repaired to the palace of Tcherigan, where his Majesty received the felicitations of all the persons of his household. This ceremony, at which assisted all the great functionaries, took place with the utmost solemnity. The Sultan was seated on his throne in the costume of ceremony, in the great saloon of Divan-Khanè, having on his right hand his Highness the Grand Vizier and the chief ministers, and on his left his chamberlains and his secretaries. The halberdiers in front formed a double row from the gate of entrance to the throne of the Sultan, and it was in the midst of this imposing *cortége* that his Majesty received the homage of the *employés* of the household. At the conclusion of this ceremony, all the ministers repaired to her Imperial Highness the Sultana-mother, to present to her also the expressions of their fealty on the occasion of the festival of the Courban Bairam.

On this festival of Courban Bairam on the Monday, her Imperial Majesty the Sultana-mother repaired to the mosques of Sultan Bajazet and Sultan Achmed, where she caused to be distributed amongst the Mussulman population 2800 sheep. On the same day his Majesty the Sultan repaired to the same places, and caused also to be distributed 3000 sheep.

After the mosques, the next object which chiefly merits attention in Constantinople is the Imperial Seraï, or the Sultan's palace, the situation of which is unrivalled in the world. This palace was built by Sultan Mahmoud II. the Conqueror, in 1467, or the year of the Hegira 872, upon the promontory situ-

ated opposite Scutari, bathed on the one side by the waters of the Bosphorus, and on the other side by those of the Propontis, on the very site of ancient Byzantium. This palace became successively the residence of the Ottoman and Turkish monarchs, many of whom have embellished and enlarged it. It occupies at the present day a vast space of ground, surrounded by a wall flanked with embattled towers. The imperial gate, "Babi Hamouyam," is decorated with an inscription in Turkish, the meaning of which is, "May God immortalize the glory of its possessor! may God consolidate its construction! may God strengthen its foundations!" This chief gate of the imperial palace opens out upon a square, one of the sides of which is formed by the mosque of Aya Sophia. In the centre is a beautiful fountain, where marbles, gildings, and sculptures are in great plenty. After passing the first and second courts, the visitor next enters by the "Babi Seadi," or gate of happiness, into the interior of the palace itself; here live the Sultan himself, his adalis, his children, the women attached to the service of the harem, two companies of white and black eunuchs, and, in short, all that pertain to the domestic service of his Majesty. There are observed also, scattered throughout this vast space of ground, a great number of kiosques, some on the seaside, others in the midst of the gardens. The Sultan often spends a part of the day in these places. All these buildings are covered with lead, and rise in an amphitheatre, amidst a forest of cypresses, and other thick and shady trees of all kinds. This vast

collection of every description of green foliage presents to the eye an enchanting picture from whatever side they are seen.

The public libraries, to the number of thirty-six, are still unfortunately shut, and inaccessible to the scientific men of Europe. The removal of this restriction, which has its origin in intolerance and prejudice, would be a measure of reform honourable to the Government and useful to science. The richest of these libraries are those of the seraglio of Santa Sophia, founded by Mahmoud II., of Osmanje, and of the Vizier Rechid Pacha.

There are calculated to be 518 medresses, or schools, and 300 public baths.

The bath establishments in Constantinople are generally built on a grand scale, both externally and internally. The bath which bears the name of Moustapha Pacha is considered one of the most beautiful. This edifice, built of freestone, is in the form of a parallelogram, and is surmounted by two large domes. Large couches are visible in every direction; they are destined for the repose of the bathers. The floor is of marble of various colours. In the centre is a large reservoir filled with water. Elegant columns support the building. The bather first enters a small retiring-room, where he undresses himself on a couch, and where all that is required by him is already prepared. A *tellak* (bath-attendant) envelopes the head of the bather, his loins, and his body with snow-white linen, and places on his feet high wooden sandals. He then passes into a second room, where the temperature is more ele-

vated, and lastly into a hall paved with stone, and proportionately heated. This is the sweating apartment. When it is wished to augment the heat of the atmosphere, water is poured upon the heated slabs, and very soon a profuse perspiration is induced. The tellak then approaches the bather, rubs him with a horse-hair glove, and makes his different articulations crack, without giving any pain; after which the bather is covered with soap-lather; warm water in abundance is poured over him; or, if he cannot bear the higher temperature, tepid water is applied. He is wrapped up afterwards in a linen cloth; the tellak puts a towel round his head in the form of a turban, when he returns to the small dressing-room, where he often passes a considerable portion of the day in repose, chatting, smoking his chibouk or narghilè, and sipping coffee.

The Turkish ladies, also, are very fond of the bath, and regularly attend it. Friday is the day set apart for the discharge of this (to them) religious duty, and for the amusements which accompany it; and for them, more than for the men, to go to the bath, is at once a pleasure and a refreshment. They remain there almost the whole day, and often take their meals there, where everything is conducted with the greatest decorum.

The very moderate price charged for the bath, permits the poor to enjoy the luxury as well as the rich. Often the proprietors of the baths are seen to demand nothing from those whose exterior indicates their poverty; and this is a sort of alms which, in their eyes, is equivalent to the "cup of cold water



given to a disciple," mentioned in the gospel. Pachas and men of fortune do not, however, go to the baths, except in great pomp, and pay most handsomely; their generosity enables the proprietor to admit the poor free without loss.

The *At-Meïdani*, or Hippodrome, is the largest place within the walls of Constantinople. It was the Hippodrome, or race-course, of the ancient Greeks, who there enjoyed the sports of the circus and chariot-racing. After the capture of the capital by the Mussulmans, the exercise of the *Djerid* had succeeded to the combats of the gladiators; but since the destruction of the Janissaries by Sultan Mahmoud, and the adoption of the customs of the European nations, there are now seen in the *At-Meïdani* only the regular soldiers of the Ottoman army, exercised in the military manœuvres after the European fashion.

The *At-Meïdani* is about 250 feet long, and 150 broad. On the east side is the mosque Achmediè, built by Sultan Achmed I. On the west side we find a large building, which is believed to have been formerly the palace of the Questor, but which is at the present time occupied as a *Timar-Khanè*, or hospital for the insane, similar to those which were formerly attached to some pious Christian institutions. The Hippodrome, which in ancient times contained so many *chefs-d'œuvre* in sculpture and architecture, has only preserved *three*; one is the obelisk of Theodosius, a quadrangular granite stone, which marked the middle of the race-ground. It is sixty feet high. Egyptian hieroglyphics are en-

graven upon its four sides. The pedestal is sculptured in bas-relief, but in bad style, showing the decay of the arts at that period. It has also many pompous inscriptions in Greek and Latin.

The second monument is the *Serpentine Column*. It was brought from the temple of Delphos, where it supported the golden tripod consecrated to Apollo by the Greeks, after the battle of Platea. The body of the column is formed of three serpents intertwined; upon the heads of the serpents rested the tripod. These three heads are no longer in existence. Sultan Mahmoud the Conqueror, according to a popular tradition, cut off one of these by a blow from his poleaxe; the two others, as it is said, were carried off in 1700, without the Turks making the least effort to recover them.

The third monument is a column in bronze, repaired and gilt by Constantine Porphyrogenites, as is indicated by an inscription engraven on its base. It is ninety-four feet high. It served to mark one of the extremities of the list in the chariot race. This monument was so much injured in taking off the brass plates, that it now presents a dilapidated mass, which seems as if it would bury those who are passing under its ruins.

I cannot conclude these remarks regarding the At-Meïdani, without correcting a mistake into which many travellers, who have spoken of Constantinople, have fallen, that the At-Meïdani, or Hippodrome, was the place on which the destruction of the Janissaries was effected by Sultan Mahmoud, in 1826. In truth, this bloody event took place in the *Et-Meïdani*,

which is the place where their rations were distributed to the Janissaries, and where they had their barracks. The trifling difference in the sound which exists between the name of these two places easily explains the mistake. As this tragical event, in the providence of God, was one of the first and chief instruments for effecting the extensive reformation of the Ottoman Empire which is progressing at the present time, and for opening the way for the introduction and spread of the blessed gospel of the Lord Jesus throughout the East, we shall shortly narrate this tragical event as the facts are given by a Turkish historian.

On the 22nd April, 1826, Missolonghi surrendered to the Ottomans. The news of the triumph of Ibrahim Pacha, and the arrival of the heads and ears of the vanquished, caused great excitement and rejoicing amongst the population of the capital. But Sultan Mahmoud did not suffer himself to be deceived by a success so dearly purchased. He was alarmed at the obstinate resistance of the Greeks, and could not conceal from himself the superiority of their disciplined valour over the brutal courage of the Mussulman soldiers. To remedy this inveterate evil, the main source of all the reverses of the Ottoman arms, he resolved at length to carry into execution a plan which he had been cherishing for more than fifteen years, and which he had conceived during his seclusion with the unfortunate Selim III. This plan was to change entirely the military system, and to submit the army, and more especially the Janissaries, to European tactics and discipline—

the only means of resisting their disciplined neighbours, whose strength was doubled by the employment of the skilful manœuvres of the modern stratagems of war. Sultan Mahmoud was persuaded, moreover, that order and tranquillity could never exist in the empire so long as the undisciplined corps of Janissaries oppressed the population. "He believed the time had at length come," says the Ottoman historian, who has recorded these grave events, "to open the road to a general reformation by the sword, by cutting down the thorns which opposed his onward progress, and tore his imperial mantle."

After having consulted the chief functionaries of the empire, and having been well assured of the concurrence of the chief officers of the Janissaries, he summoned a general meeting at the Mufti's. The Grand Vizier, Mohammed Pacha, there delivered a harangue, in which he deplored the state of insubordination, remissness, and ignorance into which the corps of Janissaries had fallen, and called for the opinion of the members of the assembly, in what manner these evils could be remedied, which threatened the ruin of the Ottoman Empire. The unanimous opinion was that a reformation was absolutely necessary, and the officers of the Janissaries present in the assembly hastened to acknowledge the urgent necessity of such a measure. The first secretary of the Grand Vizier then read the "project of a measure" for the formation of a regular corps of "Ekindjis," or active soldiers, and for their organization and military instruction. After this was

distinctly read, all present signed a formal engagement to aid with all their power the accomplishment of the views of his Majesty. This act was afterwards read to the officers and under-officers of the Janissaries, who signified their approbation of it, and subscribed their names to it, in token of their approval.

Measures were immediately taken to effect the formation of a new corps; and on the 12th June, 1826, the first lesson in military exercise was given in the Et-Meïdani to the officers alone by skilful instructors, who had come from Egypt. But this innovation served as a text for the declamations of the enemies of reform—a class so common amongst the Ottomans. “To cut with the scissors of threats the tongues of these dangerous grumblers,” the Grand Vizier published a proclamation to demonstrate the necessity, and political and religious legality, of the new measures, and threatened to punish all those who found fault with or opposed them. But several of the chiefs of the Janissaries—even of those who had been among the first to engage to support the Government project—were in secret opposed to it, and plotted to prevent its being carried into execution. On the night of the 15th June, the conspirators repaired in crowds to the Et-Meïdani. A detachment proceeded to attack the Agha of the Janissaries, but not finding him in his residence, this savage horde burst open the gates and windows of the mansion with the butt-end of their muskets, and set fire to the premises, which, fortunately, was extinguished of its own accord.



Emissaries were sent to the Kioul-Kiahïaci Haçà Agha, to induce him to join the party of the rebels ; but he got rid of them by an adroit answer, and remained in his residence in the utmost anxiety, and in a state of stupid indecision.

The kaizars were assembled at break of day, upon the Et-Meïdani. Some under-officers had gone to the quarters of the Seven Towers, of the Asina Alti, and Ovn Kapani, the resort of all the vagabonds of the capital, to collect accomplices. They collected numerous recruits, and soon the rebels presented a formidable mass. The palace of the Grand Vizier was pillaged. Fortunately for the Prime Minister, he happened to be at his country residence at Beylerbey, a village situated on the Asiatic side of the Bosphorus, about three miles from Constantinople. His wives took refuge in a subterranean passage dug out in the middle of the garden, and thus escaped the violence of the brutal soldiers.

The Janissaries, in the meantime, spread throughout the city, vociferating cries of "Death to the Ovlemas and Ministers !" The Grand Vizier, being informed of this disorder, cast himself into his caique (boat), and soon reached the kiosque called Yali-Kiochky. He sent to warn the Sultan, assembled the grand functionaries of the empire, and ordered the officers of his household and the chiefs of the Janissaries to concentrate their troops upon the seraglio. The Agha Djelal-Udda had concealed himself, and had been replaced by the Kioul-Kiahïaci, who sent to the rebels Rechid Effendi, one of their

chief officers, to ask them their intentions and wishes. They answered that they demanded the heads of those who had advised the new ordinances. When informed of this demand, the Grand Vizier announced to the rebels that he would not consent to the new system being set aside, and that he would employ force to reduce them to obedience. He then repaired to the Aslarn-Khanè, a building situated in the interior of the seraglio, which had been appointed as a general rendezvous. Soon assembled thither in crowds the Ovlemas, the doctors, the professors, the students, the marines, and chiefs and soldiers of the artillery, bringing cannons with them. These all rallied round the Grand Vizier, and awaited with impatience the arrival of the Sultan.

His Majesty was at his palace of Bechik-Taschz when the message from the Grand Vizier reached him; he hastened to throw himself into his caique, which was used when he wished to remain incognito, disembarked at the seraglio, and delivered an address to his faithful defenders, which roused them to the highest pitch of enthusiasm. They swore to conquer or die for their Padichâh; entreated him to bring out the standard of the Prophet, and demanded to be led immediately against the rebels. The Sultan wished to put himself at their head, but he yielded to the entreaties of his officers, who implored him not to expose his sacred person. Criers and officers of the court of justice ran through the streets of Constantinople summoning all good Mussulmans to the defence of their Sovereign and of the Sandjak-cherif. At their call the Mussulman population rose almost *en*

*masse*, and flocked to the place of rendezvous in the seraglio. The Sultan distributed arms, delivered to the Mufti "the majestic cypress of the garden of victory, the green standard of the Prince of Prophets," and repaired to the kiosk situated above the imperial gate, from which he could see the place of rendezvous in the palace, and the crowd which rallied around the standard of Mahomet.

Meanwhile, the Grand Vizier, accompanied by the Mufti, the *grande*s of the empire, and the *Ovlemas*, had established his headquarters at the mosque of Sultan Achmed, near to the Hippodrome. From thence he despatched, to meet the rebels, Hucin Pacha and Mohammed Pacha, at the head of several regiments of regular soldiers, numerous troops of students, and citizens of all classes. After their departure, the Mufti invited the assembly to engage in prayer, and recited the first chapter of the Koran, to which all present listened attentively, with their faces prostrate to the ground. The general of the Janissaries, and some other officers of this corps, approaching the Grand Vizier, humbly kissed the hem of his garment, and endeavoured to excuse their comrades. But the Prime Minister would not relent, and invited the Mussulmans, who were present in the court of the mosque, to march under the command of Nedgil Effendi, the inspector of the powder works, and of the Kapond-jabacis. The crowd followed them shouting the war-cry, "Allah Ekber !" (God is above all !)

The rebels, alarmed at seeing the Sandjak-cherif, wished to prevent the people from rallying round this

revered standard, and placed detachments in the environs of the mosque of Sultan Bajazet, and in all the streets leading to the Achmediè; but these positions were speedily abandoned, and the rebels congregated to the Et-Meïdani, shut the gates of the place, and barricaded them with great stones. Soon the troops of the Sultan surrounded this quarter, the constant seat of prætorian rebellions. Before commencing the attack, Ibrahim Agha endeavoured several times to persuade the Janissaries to return to their duty, promising them the pardon of his Majesty the Sultan. "But to attempt to persuade obstinate heads, is to attempt to hold a ball on a dome," for the insurgents only answered with hootings. The Pacha ordered to fire upon them. A cannon-ball burst open the gate of the barracks, and the assailants then rushed into the place. The Janissaries thought now only of saving themselves and fled to their barracks. A topdjy then seized one of the matches called moonshé, and set fire to some butcher's stalls attached to the barracks, with which the Et-Meïdani is surrounded. Soon these buildings, and all the rebels they contained, became a prey to the flames, and volleys of artillery completed the work begun by the fire.

A message, by one on horseback, was speedily despatched to the Achmediè, and there announced the annihilation of the rebels. The news was received with great joy, and the Grand Vizier hastened to communicate it to his Majesty. The rebels who had escaped the slaughter, were put in chains and imprisoned. That same night many of them were

strangled, and expired at the foot of the famous plantain which was in the middle of the Hippodrome, and where, during the following day, were heaped up more than 200 corpses. The capital had witnessed, not only without murmuring, but even with satisfaction, the chastisement of the Janissaries. The moment was propitious for the entire destruction of this turbulent corps, the members of which, scattered everywhere, were struek with terror. Sultan Mahmoud did not let slip this opportunity. On Friday, the 16th of June, a khatta-cherif pronounced the abolition of the corps, and its regeneration under another name and form. Orders were given to the governors of all the provinces for the execution of the imperial ordinance. The officers and functionaries, who had served the cause of the Sultan, were then rewarded. Numerous appointments were made. Several of the rebels who had as yet escaped punishment were put to death, and tranquillity at length restored to the capital.

Thus was accomplished, in the course of a few days, the destruction of the Janissaries, insolent prætorians, who, for several centuries, had made their masters tremble, and had even arrogated to themselves the right to depose them at will. The number of individuals of this soldiery who perished on this oecasion has been much exaggerated. Without fear of deviating from the truth, we may state that five or six thousand men were killed in the action, burned in the barracks, or executed on the succeeding days. Besides, about fifteen thousand Janissaries were banished into Asia. The Mussul-



man writer who furnished the narrative of this memorable event has wished to prove, by examples, that, instead of being the defenders of the nation, they were its oppressors. From the details which he gives of the excesses in which they habitually indulged themselves, we shall choose the most suitable for conveying an idea of the insupportable tyranny manifested by the Janissaries established in the capital. In latter times, they were composed of individuals taken from the lowest class of society; water-carriers, porters, etc., etc., who only enlisted in order to be able to indulge their wicked propensities without fear of punishment, and to dispose of the property of others as it pleased them. Some of them getting possession of the shops ranged on the seaside, in the place to which the gardeners of the suburbs brought their produce, compelled these unfortunate peasants to deliver to them the fruits of their labours, sold them at a high price, and only gave the owners part of the money, and sometimes nothing at all. They even carried their effrontery so far as to demand money for commission, for loss, for hire of the magazine, expenses for weighing, etc.

Others of the Janissaries, again, under pretence of defending against their comrades the vessels which brought to Constantinople loads of firewood, charcoal, boards, and other articles of consumption, took them under their protection, attaching to their prows distinctive marks of their regiments; and from this moment they pretended to be their protectors, and exacted the greater share of the money. This sort of protection, the object of much

envy, often excited amongst the Janissaries themselves bloody frays, which disturbed public tranquillity. Sometimes, a Janissary porter demanded for the carrying of a load a sum equal to its value, and made it be paid in advance. In short, to crown their villany, instead of watching during the night for the security of the inhabitants, the Janissaries themselves sometimes set fire to the houses, and took advantage of the fire which they had kindled, to plunder, and practise excesses still more revolting. It is easy to see, that a soldiery capable of such actions as we have just mentioned, would be the object of detestation to those citizens who love peace and good order, who form everywhere the greater part of the population; and thus this decisive measure of the Government, which succeeded in annihilating these enemies of all repose and all reform, met, in general, with the warmest approbation. The Sultan received, in the hall of the divan, called the Imperial Cupola, the congratulations of the grand functionaries of the empire, and delivered an address, in which, after having thanked God for having granted him a victory denied to his ancestors, he declared that, freed now from the obstacles which the Janissaries had raised to all reformation and improvement, he would henceforth devote himself to promote the happiness of his subjects; and that, consequently, he began by abolishing the confiscation to the public revenue of certain abuses which had been introduced in the reign of Sultan Mahmoud I. He then requested the members of the assembly to search out, and ascertain carefully, what

reforms were necessary in the State, and pledged himself to follow their advice.

#### KHATTI-CHERIF.

Another event may be also recorded here, which took place on the accession of the present reigning Sultan to the throne, and which, through an ever-watchful Providence, seems to have been a means of opening the way for the introduction and diffusion of the gospel of Christ into this so long "dry and parched" land. This has been called the Khatti-Cherif Gul-Khanè.

On the 3rd November, 1839, a few months after the accession of the Sultan Abdul Medjid to the throne of the Ottoman Empire, numerous tents were erected in the gardens of the imperial palace at Top-Kapou, known under the name of Gul-Khanè; and these were filled with a crowd, who had eagerly assembled, by eight o'clock in the morning, to assist in a solemnity which excited public curiosity to the highest pitch. The ambassadors and ministers of the European powers arrived soon after, in the magnificent carriages which the Government had placed at their disposal. One of the sons of the late King of the French, the Prince de Joinville, happened at this time to be present in Constantinople. He had been invited by the Sultan to be present at the ceremony, and was seated in the same pavilion where were assembled the members of the diplomatic corps.

Detachments of different corps of soldiers were stationed along the whole extent of the place. Soon,

shouts from the ranks of the soldiers announced the arrival of his Majesty the Sultan. He was dressed in grand uniform, and upon his head glittered a superb diamond plume. Shortly after the Grand Seignior had been seated in his imperial pavilion, all those who had been invited were introduced to the places reserved for them, and arranged, by the grand master of the ceremonies, in the order established by the etiquette of the Ottoman Empire. Amongst those invited and present, were the Patriarchs of the three religious bodies, the Greeks, the Catholic Armenians, and the Independent Armenians; the grand Jewish Rabbi; a deputation of of bankers, both Jews and Christians; and a second deputation from the different corporations; the directors of the administration; and all the chiefs of the different bureaus and their employés.

In the midst of these were arranged the principal members of the corps of Ovlemas, the Kaziaskars, the Kadis, and the Mollas. By the side of these, but in another line, were seen the Mufti and the seven generals of first rank in the empire.

When all were properly arranged, Riza Pacha delivered to Rechid Pacha, the minister for foreign affairs, a khatti-cherif from his Majesty the Sultan. His Excellency then ascended an elevated seat, and read distinctly, with a loud voice, the following important document:—

“It is well known, that during the first period of the Ottoman Empire, the glorious precepts of the Koran and the laws of the empire were duly honoured, and enforced, and obeyed; and conse-

quently the empire grew in strength and grandeur, and all its subjects, without exception, enjoyed the greatest tranquillity and prosperity. During the last 150 years a succession of different accidents and causes have occasioned a declension of conformity to this sacred code of laws, and to the rules which they prescribe, and the previous strength and prosperity of the empire have been changed into weakness and poverty. For an empire always loses its strength and prosperity when the laws cease to be enforced, executed, and obeyed.

“These considerations are ever present to our mind; and from the day of our accession to the throne of our ancestors, an anxiety for the happiness of all our subjects, for the amelioration of the provinces of the empire, and for the general comfort of our people has never ceased to be the sole object of our attention. Now, if we consider the geographical position of the Ottoman Empire, the fertility of the soil, and the aptitude and intelligence of its inhabitants, you will be convinced that in devising and diligently applying effectual means, the happy result, which, by the blessing of Almighty God, we hope to attain, may be obtained in the course of a few years. Thus, then, full of confidence in the blessing of the Most High, and trusting in the intercessions of our Prophet, we are resolved to endeavour, by new institutions, to procure for the provinces which compose the Ottoman Empire, the blessing of a good government.

“These institutions will bear chiefly upon three points:—1. The guarantees which insure to our



subjects a perfect security for life, honour, and private property. 2. A regular system of taxation and of collecting these taxes. 3. An equally regular system for the levy of soldiers, and for determining the duration of their service.

“Now, are not life and honour the most precious blessings which exist? What man, however disinclined he may be from natural disposition to violence, can refrain from having recourse to it, and thereby disturbing the government and country, if his life or his honour are endangered? But if, on the contrary, he enjoys in this respect a perfect security, he will *not* swerve from the paths of loyalty, and all his acts will be guided by a regard to the prosperity of the government and his fellow-subjects.

“If there be a want of security for private property, each one loses respect and regard for his prince and country. So much is he occupied with the protection of his private property, that he cares not for the prosperity of the government or his country. But if, on the contrary, the citizen enjoys in security his private property of every description, then, full of zeal for the promotion of his own interest, and the advancement of his own business, which he is anxious to extend, in order to increase his own private comforts, his love to his sovereign and his native country, and devotedness to public prosperity, become daily stronger. These sentiments become in him a source of the most praiseworthy actions.

“As to the regular imposition of taxes and their collection, it is of the most vital importance that

there should be a settled system ; for the state which, for the defence of its territories, must maintain a considerable army and navy at great expense, cannot procure the means necessary to meet this expense, except by contributions levied from its subjects. Though, thanks to the Most High God, our empire has been delivered from the pest of monopolies, regarded formerly (but without any good reason) as a source of revenue, a most iniquitous practice still prevails, though it can only be followed by the most disastrous consequences. This is the system of *Illizam*. In this system, the civil and financial administration of a locality is surrendered to the arbitrary will of one man, and this man, most probably, one of the most tyrannical and greedy of men ; for if the farmer of the taxes is not a good man, he will regard nothing but his own selfish interests.

“ It is then imperative that, from this time henceforth, each subject of the Ottoman Empire be taxed a quota of the fixed revenue in proportion to his property and means, and that no further demand be made on him. Special laws are also necessary to determine and limit the expenses of the army and navy.

“ Now seeing, as we have already said, that the defence of our country is a matter of most vital importance, and that it is the duty of all the inhabitants to furnish soldiers for this purpose, it is become necessary to regulate the contingents which each locality should furnish according to the necessity of the moment, and to reduce to a period of four or five years the term of military service. For it is to

be guilty of injustice, as well as to injure the interests of agriculture and industry, to take soldiers, without regard to the population of the locality, in one place more and in another less than the locality is capable of furnishing ; moreover, it is to reduce soldiers to despair, and to contribute to the depopulation of the empire to detain them during their lifetime in service.

“ To resume what has been said. Without these different laws, the necessity of which we have just shown, there is for the empire neither strength, nor wealth, nor happiness, nor tranquillity ; but we may, on the other hand, expect all these from the enactment and execution of these new laws.

“ And, therefore, from this time henceforth, the cause of every one accused of crime shall be decided publicly, conformably to our divine law, after minute inquiry and searching examination of the case ; and, until a regular legal decision shall be given, no one shall have it in his power to put another to death, either publicly or privately, either by the administration of poison or in any other way.

“ No one shall be permitted to defame the character or injure the honour of any one whatever.

“ Every one shall enjoy his private property, of whatever nature, and shall dispose of it as he pleases, and no one shall interfere with him. Thus the innocent heirs of a criminal shall not be deprived of their legal rights, and the private property of a criminal shall not be confiscated.

“ As these our imperial concessions shall extend

to all our subjects, of whatever religion or sect they may be, and these, therefore, shall all equally enjoy the benefit of them (without exception), a perfect security is thus guaranteed by us to all the subjects of our empire in their life, their honour, and their private property, as the sacred text of our law enjoins.

“As to other points, as they require to be regulated by the agreement of enlightened opinion, our Council of Justice (with the addition of new members, as these may be required, and with whom shall meet on certain days, as we shall fix upon, our ministers and the chief functionaries of the empire), shall assemble with a view to enact laws on these points for the security of life and property, and to determine the assessment of taxes. Each member of the assembly shall give his advice, and freely express his views.

“The laws regarding the regulation of the military service shall be consigned to a military council, who shall hold their meetings in the palace of the Seraskier.

“As soon as a law shall be enacted, in order to be valid, and that it may be put in execution, it shall be presented to us, and we shall grace it with our signature, which we shall write on its head with our imperial hand.

“As the sole purpose we have in view, in making these new institutions, is that religion, government, the nation, and the empire may prosper; we solemnly engage to do nothing contrary to them. As a pledge of our fulfilment of our promise, after having deposited them in the hall, which contains the glorious mantle of our Prophet, in presence of the Ovlemas

and the grand functionaries of the empire, we shall make oath, in the name of Allah, to be guided by them; and all the Ovlemas and grand functionaries of the empire shall make the same oath.

“Now after this time, if any of the Ovlemas, or grand functionaries of the empire, or any other person whatever, violate these institutions, he shall be punished without distinction of rank, and the punishment shall be proportioned to the violation. A penal code shall be digested with this view.

“As all the functionaries of the empire receive at the present time an adequate remuneration for their services, and as the salaries of those whose services are not sufficiently remunerated shall be increased, a rigorous enactment shall be made and enforced against trading in patronage and appointments, which our divine law forbids, and which is one of the principal causes of the decline of the Ottoman Empire.

“The resolutions above mentioned being a radical alteration and reformation of old-established customs, this our imperial edict shall be published and proclaimed in Constantinople, and in all the provinces and cities of our empire; and shall be officially communicated to all the ambassadors of powers friendly to us, residing in Constantinople, that they may be witnesses of the grant of these institutions made by us, which, if it please God, shall last for ever.

“May the Most High God grant us his blessing, that we may be enabled to execute his will.

“Let all those who shall make an act contrary to



the present institution be the object of the divine curse, and be deprived for ever of all kind of happiness.”

## BIN BIR DIREK.

June 1, 1848. On the day I visited the At-Meidani, or Hippodrome, I also visited the cistern of Bin Bir Direk, or one thousand and one columns, which is situated behind the Hippodrome. This cistern was built under the Greek Emperors. It is an immense vault, forming a square; the sides of which are unequal, one of the sides being 190 feet long, and the other 170. The walls which surround it are nine feet thick. The roof is supported by 334 massive and lofty pillars of white marble. But these are only the pillars of the upper story, as two other stories once existed beneath this, each with ranges of similar columns, equal in number. This curious relic still retains the name of the Cistern of the Thousand and One Columns. These two lower stories have long been filled up with earth. All the columns are smooth, and are of the same size and form as the bases; there are seen deeply engraven on them some monograms of the Lower Empire. One of these inscriptions presents, in Greek characters, the initials of the words *Euge Philoxena!* (Hail, friend of strangers!) Indeed, under the Greek Empire, this cistern was reserved for the use of strangers, and was called *Philoxena*, in contradistinction to the *Cisterna Basilika* (royal cistern), exclusively reserved for the service of the Emperor.

The cistern of Bin Bir Direk is no longer a

reservoir for water; it is at the present day used by Armenian workmen as a place for spinning silk thread.

There is another cistern besides this, called Yèrî Batou-Seraï (subterranean palace), which, I was told, was full of water; but this I did not visit.

#### GRAND BAZAAR OF CONSTANTINOPLE.

The Grand Bazaar of Constantinople resembles a city, the streets of which are covered. It is so vast, that the visitor may easily lose his way. The roof is lofty, and hardly permits daylight to penetrate the shops of the merchants. These shops are, in general, only six feet wide, and six feet deep; they are separated from each other by thin partitions. A large bench, two feet from the ground, extends the whole length of the street before these shops. This bench is the *comptoir* on which the seller is seated, having his legs crossed, and where the purchaser also sits down to be out of the way of the crowd. The seller gravely spreads his articles upon his knees, and, very different from our merchants, who endeavour by enticing words to convince the purchaser of the goodness of the article, he generally only opens his mouth to tell the price. Sometimes, whilst the purchaser is examining an article with a view to buy it, the pious Mussulman slips away quietly to his back-shop, a very narrow apartment, and there he makes his ablutions, and repeats his prayers kneeling on his carpet, with his face towards Mecca, without being in the least disturbed by the crowd passing by, or by customers.

In the centre of the Bazaar is the *Bezzâsistan*. You can reach it from four sides, passing through massive gates, which are open only from seven o'clock in the morning till mid-day. This is the place appropriated to the sale of arms, and of objects of great value; of Damascus sabres; of poignards incrustated with precious stones, and inclosed in rich sheaths; of khandjars glittering with precious stones; of fusils ornamented with gold and silver; of the richest perfumes; of shawls, pearls, bracelets, amber for pipes, etc. The merchants in the *Bezzâsistan* are the richest in Constantinople, and enjoy extensive credit. They are, in general, aged Mussulmans, obstinately attached to ancient customs, and resolutely opposed to the reforms introduced by Sultan Mahmoud. They are easily recognized by the religious care with which they have preserved the antique and noble Oriental costume. The roof of the *Bezzâsistan* is higher, and the light of day less than in the other bazaars.

#### THE CASTLE OF THE SEVEN TOWERS.

This famous state prison, called in Turkish *Yedi Koulè* (seven towers), is situated at one of the corners of Constantinople, upon the Sea of Marmora. Before the reign of Sultan Mahmoud, this was a political bastille, where the European ambassadors were confined when war was about to be declared between the Grand Seignior and the sovereign whom they represented. This barbarous practice had begun to fall out of use during the reign of Sultan Selim III., and was entirely abo-

lished by Sultan Mahmoud, who persevered so steadily and resolutely in the work of civilization begun by the former.

The Castle of the Seven Towers reckons no more than four since the earthquake of 1768, which overturned three of them. The walls are surrounded by deep trenches, now dried up, and used for the cultivation of various domestic herbs and vegetables, and chiefly for an excellent kind of salad, which bears the name of the place where it grows.

This building was begun by Zèno, A.D. 1000, and finished by Emmanuel Comnènus, A.D. 1182. It received the name of Pentapyrgion (five towers), from the number of towers the latter prince caused to be built. In 1458, Mohammed the Conqueror nearly rebuilt it, and added two towers.

#### LANDING-PLACE AT TOP-KHANE—ENTRANCE TO PERA.

The appearance of the harbour of the Golden Horn, near Top-Khanè, is like that which would be presented by the mouth of a large river running between two steep banks, crowned with houses. An innumerable fleet of vessels of every kind, from the bark of the fisherman to the majestic three-decker, present themselves in these waters—some fast moored by their anchors, others sailing towards the Black Sea or the Sea of Marmora. In the midst of this multitude of ships, moving up and down, without coming in contact, skim along, like snakes, innumerable caiques, propelled with unrivalled skill by one or two rowers. These boatmen are remarkable for the beauty of their muscular forms and

costumes. A girdle of crimson silk binds upon their loins a pair of white trowsers, with large folds, and reaching below the knees; a chemise of silk, or of thin white cotton or muslin, with long hanging sleeves, leaves their arms free for labour; and a little bonnet or fez of red wool, to which is attached a blue silk tassel, falling behind the head, completes this graceful costume. The caiques which they manage are made of polished walnut; they are scarcely three feet wide, and they are sometimes thirty or forty feet long; their prow tapers off to a fine point. Being built in this manner in order to attain the greatest fleetness in sailing, they become dangerous to those who are not accustomed to them; for if not properly balanced, they would readily upset. The passenger must remain still, without moving to one side or the other, and take care to maintain a proper balance, without which the boatman cannot manage his boat. Notwithstanding this incommodious construction, especially for Europeans, who are hasty in their movements, the caiques are generally used by all classes of inhabitants in Constantinople; for when they have business in Stamboul, they are obliged to cross the Golden Horn several times a-day. These small boats, which are at the service of the public, are a substitute, so to speak, for the hackney-coaches of our large cities; moreover, every one in easy circumstances keeps a caique for his own private use, just as one keeps a gig or carriage at home.

Amongst the ships of all nations which crowd the harbour of Constantinople, those of the Ottoman



navy, lately built, are distinguished by the elegance of their forms and the beauty of their proportions. In the first rank we must place the Mahmoudie, a superb vessel, 234 feet long by 63 broad, mounting 120 guns. The late Sultan, after whom this vessel was named, had undertaken the task of reforming his navy as well as his army. Formerly the Ottoman navy was recruited amongst the Greeks of the isles of the Archipelago, at Spezzia, and Hydra. The Mussulmans did not meddle with the manœuvring of the vessel, but confined themselves to the service of the artillery. But since the emancipation of the Greeks, the Ottomans have endeavoured to repair this loss, and, with a view to form an efficient navy, the Sultan had instituted a new corps, organized after the European model, and had established a naval college, near to the marine arsenal. The military arsenal (or, as the Turks call it, *Top-Khanè*), contains a great quantity of pieces of artillery, and a small-arm manufactory, which can issue 120 fusils daily.

The casern of Top-Khanè possesses a foundry for the manufacture of cannons and bombs. There are also two other foundries, one at the naval arsenal, the other at Khaskioei. These are worked by Armenian or Mussulman workmen. The brass which they use comes from Asia-Minor; the other metals, as iron, steel, lead, are imported from different countries of Europe. At a little distance from the military hospital is situated the beautiful mosque of Top-Khanè, in the midst of a mass of green foliage, its cupolas covered with lead.

As the visitor leaves Top-Khanè, he enters a very crowded street, which leads to a bazaar, where may be seen shops of every kind, but especially those of barbers, tobacconists, confectioners, etc. From this he passes into a narrow street, lined by houses with latticed windows. After leaving this, he climbs a steep street, and arrives at length at the top of a hill, the highest in Pera.

## SUBURBS.

The principal suburbs of Constantinople, some of which themselves form so many cities, are, first, Galata. This was originally called Sika, from its containing so many fig-trees ; afterwards it received the name of Justinianapolis, from the Emperor, who so much improved it. The present name, Galata, was given to it when the Latins, the Venetians, and the Genoese settled there, and made it the depôt of their trade. This name is evidently derived from Galatia, the place of the Gauls or Franks, the name which the Orientals have applied to all Europeans, to whatever nation they belonged. This suburb is situated on the north side of the harbour of the Golden Horn, and between the harbour and another suburb called Pera, and is densely peopled. It is the chief emporium of the commerce of the Frank population. The capital has been of late years connected with this suburb by means of a bridge of boats. Higher up the Golden Horn is another bridge of older date. At the northern boundary of Galata, and where this suburb unites with Pera, is situated a large antique tower, called the

Tower of Galata, the view obtained from the top of which, looking down upon Constantinople and the Golden Horn, is one of the most magnificent it is possible to conceive. In the centre of this suburb, towards the east, is the quarter of the German Jews, containing at this time about three or four thousand German Jews, as they are generally called—the numbers of which are increasing by arrivals of Jews from Russia, Poland, Austria, Moldavia, and Wallachia, for all of whom this is the rendezvous.

In the east of this suburb the Free Church of Scotland has a school for children of Jews, under the care, at this time, of Mr. and Mrs. Biesenbruch, attended on an average by about seventy Jewish pupils, who receive instruction in all the branches of education generally taught in our schools at home, with the addition of Hebrew and Italian. Here, also, is located the Free Church Mission Chapel. Amongst this class of Jews in Galata alone have the labours of the missionaries been as yet attended with success. A little church of converted Israelites here are in communion with the Free Church, who are enabled, by the grace of God, to be witnesses for Christ, in the midst of a city lying in the region and shadow of spiritual death, by a walk and conversation becoming the followers of the meek and lowly Jesus. The Jews in Galata have only one synagogue, as far as I could ascertain, and even this was not very well attended. They are gradually becoming loosened from their deeply-rooted prejudices, wearing Christian clothes, and a great proportion of them keeping the Christian

Sabbath, to which they seem to be shut up by circumstances ; for a great number of them are tailors, shoemakers, and capmakers, and being employed by Christian masters, they are compelled to work on their own Sabbath, and to make the Christian Sabbath their day of rest. The command, "Ye shall kindle no fire throughout your habitations upon the Sabbath-day," is not generally kept. Prejudices against Christianity and Christians are giving way amongst this class of Jews in Galata ; the Christian missionary has an open door to preach "Christ and him crucified." I was engaged every day in professional practice amongst these Jews ; and though there was much ignorance, and considerable prejudice, and great disregard to "the holy, just, and good" moral law of God, I found few who were not more or less impressed with a conviction that it is true that Jesus Christ was the promised Messiah. Such is far from being the case with the great mass of Spanish Jews, who are scattered through different parts of the city and suburbs—in Balât, Scutari, Ortakœi, and Khaskioeï, who are distinguished from all the others by a costume peculiar to themselves. These are sunk in the grossest ignorance, and although a mission to this class of Jews had been established for some years, as well as schools for the instruction of their children, at Khaskioeï, on the north side of the Golden Horn, the light of Christian truth could scarcely be said to have yet penetrated the thick darkness in which they were enveloped, at the time I left Constantinople.

The second suburb is Pera, *i.e.*, on the other

side of the port, in regard to Constantinople—a word of Greek origin. The Turks call it Beyoglu (Son of the Prince), in memory of the sojourn which the Emperor Alexis Comnènus made there after the fall of the empire. It is an elevation of 300 feet above the level of the sea. This suburb having, by a treaty made between Sultan Suleiman I. and Francis I. (1535), become the residence of the Ambassador of France, and of the Franks under his protection, increased rapidly in wealth and in population, from the immigration of Greeks and Armenians, who flocked thither for protection. Here reside all the European ambassadors, and the fashionable portion of the Frank population. Here also is located the mission to the Armenians from the American Board of Commissioners for Foreign Missions.

The third suburb is Scutari, situated on the Asiatic coast, called by the Turks Ouskoudar, the Chrysopolis of the Greeks, mentioned in history with Byzantium, and partaking of the vicissitudes of its fortunes. We find here extensive burying-grounds, amidst a forest of cypresses; the mountain of Bougourlou, at a very high elevation above the level of the sea, from which, at sunrise, the spectator has a most expansive and grand panoramic view of the whole city and its environs, of the Sea of Marmora and the Bosphorus, with the two coasts of Europe and Asia; and the beautiful mosque of Selim III., near which was established the first Turkish printing press, in the last century. Further south is the village of Kadikeoeï, celebrated for its church of Saint Eu-



phémia, in which (A.D. 451) was held the first general council which condemned the error of Eutychus.

We have just mentioned the vast burying-grounds of Scutari, and shall now shortly describe them. For Mussulmans, as for Christians, the cypress is the tree of mourning. With them, as with Christians, it is appropriated to the decoration of the cemeteries of the dead. But these trees are much less numerous in the burying-grounds of Christians, than in those of the Mohammedans. The practice established among them to plant a cypress on each tomb, and never to bury two bodies in the same grave, makes their burying-grounds to be immense and mournful forests, which stamp upon eastern landscapes a character of immobility and gravity quite in accordance with the exterior of the people who inhabit this celebrated country.

On all sides, and more especially on the seaside, the visitor sees large groves of cypresses, which acquire, in this ever fertile land, a prodigious height and strength. But of all the burying-grounds, the largest and most curious is the one we have already mentioned in Scutari. This is a magnificent forest situated on an inclined slope, traversed by broad walks, and extending over a surface of more than three miles. The tombstones are all of marble, brought from the island of Marmora. Each consists of an upright stone terminated by a turban, the ever varying form of which indicates the rank of the deceased. That of females is different, and is easily distinguished. An inscription in Turkish, beautifully sculptured and carefully gilt, indicates the

name and character of the deceased, upon whom the divine mercy is invoked. The epitaphs are sometimes in verse, describing the uncertainty and brevity of human life, and containing an eulogy on the friend they mourn. An excavation upon the tombstone is designed to receive the flowers which the friends of the deceased come to deposit.

The funerals of Mussulmans are impressed with a character of gravity, solemnity, and simplicity which is calculated to call forth emotion. After the body has been well washed, it is then carefully wiped, and camphor is thrown over the forehead, knees, hands, and feet. It is afterwards covered with a white cloth, having some verses of the Koran inscribed on it; and it is exposed at the door of the house, on a bier supported by tressels. This exposure lasts for several hours. At length the Imaum (priest) arrives, sprinkles the body with water, and prepares to conduct it to its last resting-place, whither it is carried sometimes by friends, sometimes by people hired for that purpose, and sometimes by persons who regard this pious duty as an act of meritorious devotion. The funeral party is composed of men alone; however, women, paid for mourning for the deceased, are frequently seen to come some time after and remain by the grave. The Mussulmans have doubtless adopted this practice from the Greeks and Romans. When the funeral party is arrived at the grave, the Imaum deposits the coffin carefully by its side, with the face towards Mecca. He advances to the borders of the grave, and pronounces, with a solemn voice, the fol-

lowing profession of faith :—" I believe in one God Almighty ; and I worship only him. I believe that Mahomet was sent by Allah, and was the prophet of prophets. I believe, also, that Ali is the true head of believers ; that this earth is his, and that all true believers owe him obedience." The Imaum afterwards, addressing himself to the deceased, says :—

" Be assured that the God whom we worship is great and glorious ; that he alone is the most exalted and most mighty God that exists, and that nothing is above him. Be assured that Mahomet is the greatest and the most beloved of all God's prophets ; that Ali and his successors are the sole and true guide of all true believers, and that all that proceeds from them, as well as the prophets, is true ; that death is certain ; and that the visit of Mounkîr and Nèkir, the two angels of darkness and messengers of Allah, is true. \* \* \* \* That heaven and earth exist ; that hell, also, and the day of judgment are true and certain. You can have the firmest confidence in all these things, for they are all true. Now, may God, thy Creator and Governor—may God, the great and glorious God, who will one day raise all the dead from the graves, be gracious and merciful to thee ! May he receive thee graciously, and conduct thee in the way of salvation ! May he grant to thee the favour of approaching his divinity, and his prophets, and may his grace be with thee for ever ! Amen."

Then the Imaum steps back a few paces, and cries out with a loud voice, " Approach, Mounkîr and Nèkir ; approach, here is a true believer ! He awaits

you !” Then he returns to the border of the grave, and pronounces a blessing :—“ O God ! thou great and glorious God, we humbly pray thee to render the grave light to this thy servant ; and may he find grace and mercy in thy sight. Amen.”

The burying-grounds, which we have shortly described, and those which we find in Top-Khanè and Pera, present a remarkable contrast to the Champ de Morts, appropriated as the burying-ground of the Greeks, the Armenians, the Roman Catholics, and Protestants. In the former, where Mussulmans alone are interred, reigns a solemn silence, and a profound peace ; whilst the latter presents a most animated appearance. It is the rendezvous of the fashionable society of the suburb of Pera, who resort thither to enjoy the most beautiful prospect which can be conceived, and of which one never wearies. This prospect embraces the shores of Scutari, of Chalcedon, the Princes Islands, and Olympus and Bythynia in the distant horizon ; the opening of the Bosphorus into the Sea of Marmora, the Seraglio Point, and the second city on seven hills, with its towers, its numerous mosques and minarets consecrated to religion ; the Golden Horn, crowded with ships of all nations ; Eyoub, and Galata ;—forming altogether a scene of picturesque beauty unrivalled in the world.

THE BARBYZIS, OR THE SWEET WATERS OF EUROPE—  
THE BOSPHORUS, ETC.

At the western extremity of the Golden Horn two rivers discharge themselves, called the “ Sweet

Waters of Europe.” They were known in ancient times by the names of Cydaris and Barbyzis, but are now called by the Turks Kiaghid-Khanè Souïou, and Ali Bey Keuii Souiöu, *i.e.*, rivers of the paper-mill\* and of Ali Bey, names of two villages situated on their banks. The banks of the Barbyzis are covered with clumps of sycamores, lofty and umbrageous, with cypresses, ash-trees, elms, and poplars. Near this little river there is a delightful retreat, a beautiful palace, surrounded by trees of every description. This was built A.D. 1724, by Sultan Ahmed III., after a plan furnished by the French Ambassador, Monsieur de Bonnac. The Barbyzis unites with the Cydaris about a mile and a half below this palace, and the streams mixing together form a beautiful sheet of water, discharging themselves into the Golden Horn. In their course they are ploughed by numerous caiques filled with visitors of both sexes and of various nations, attracted by the beauty of this charming valley, the verdure of its meadows, and its beautiful shades so fresh and delightful. Each nation preserves here, in their games and amusements, the peculiar character which distinguishes them. The Mussulmans are distinguished by their gravity; the Greeks by their gaiety, liveliness, and restlessness; the Armenians by their reserve; the Jews by their habits of traffic; and the other Europeans by their buoyancy and spirit of liberty.

It is in this valley that the horses of the Sultan

\* There was once a paper-mill here, which, however, has long since disappeared.



are put out to graze, a circumstance which is always accompanied with a certain pomp, and always draws thither crowds of people to enjoy the picturesque scene.

When the Grand Seignior comes to pass a few days in his pleasure palace, at the "Sweet Waters," access to this valley is interdicted to the public. His Majesty remains there only fifteen or twenty days, during the month of May, when he leaves his winter palace, and before he repairs to his summer residence. During his sojourn there he sometimes permits his Kadines (wives) to walk in the valley of Kiaghid-Khanè, but the Bostandjis (guards) keep watch on the outside, and warn off all the curious.

The Sweet Waters of Asia, or Guieuk-Sou, are not less frequented than those of Europe, and present the same animated spectacle. This pleasure-ground is not of so great extent, but is assuredly still more agreeable than the Kiaghid-Khanè. It is situated near to the Asiatic chateau (Anadolu Hyçarè) upon the Asiatic bank of the Bosphorus, and about the same place where Xerxes caused a bridge of boats to be made, to transport his army into Thrace.

THE BOSPHORUS AT ITS UNION WITH THE BLACK  
SEA—THE GIANT'S MOUNTAIN—VILLAGE OF  
BEBEK, ETC.

The Bosphorus has been so often described, that I shall not attempt the task; I shall only speak of some points of this magnificent river of salt water. Upon the Asiatic shore of the Bosphorus, opposite the Sultan's summer palace of Beschik-Taschy, which

has been built entirely in the Oriental style, we see the palace which was built by the Sultan Mahmoud, in imitation of the style of the ancient Greeks. Unceasingly occupied in copying Europe, this Prince no more respected the style of architecture adopted by the Mussulmans than the style of dress which they wore, and all the buildings erected by his orders, his founderies, the manufactories, etc., are in imitation of the establishments of Paris, London, and Vienna. Sultan Mahmoud laid the foundation of this beautiful palace about the conclusion of the Greek Revolution. It is composed of one main building reserved for his Majesty, and two wings, the left wing for the harem, and the right wing for the officers. Built upon a quay of granite and surrounded by ancient palaces, with which it forms a perfect contrast, this structure presents an appearance quite novel, beautiful, and elegant.

On approaching the Black Sea the houses are less numerous, and the appearance of the landscape changes. The little hills are steeper and higher, and descend more abruptly towards the sea. After passing the village of Buyukdère, which is inhabited by Franks, the water of the Bosphorus assumes a darker appearance, and its bed becomes deeper. Opposite this village, and on the coast of Asia, we see a high hill, called, by the Mussulmans, Youchi Daghi, *i.e.*, the Gaint's Mountain. From its summit, which is at a considerable elevation above the level of the sea, the visitor enjoys a beautiful prospect. The view embraces at once Constantinople, with its landscapes, the Black Sea with its vast horizon, and

the innumerable vessels which traverse it in every direction. The Mohammedans believe that this is the tomb of a giant of huge stature, and have a tradition that when he sat down upon the side of the hill his feet dipped into the sea; at the top of this Giant's Mountain, called by the ancients "The Back of Hercules," is built, in the midst of a clump of trees, a sort of hermitage, inhabited by two dervishes and their wives; these are the ciceronis of the place, and point out to the visitor the supposed tomb of the giant. The superstitious Mussulmans believe that this tomb effects miraculous cures; the sick flock thither in crowds. They are persuaded that if they bind a piece of the linen which they have brought with them, to the trees which grow in the neighbourhood, the fever or disease with which they may be afflicted will leave them and cleave to the branches. At one end of the tomb a perfuming pot is placed on the remains of a column; and at the door of entrance a box, placed by the dervishes, invites the offerings of the visitors.

At the bottom of one of the beautiful creeks which are found on the Bosphorus, and near to the castle of Roumeli Hyçari, upon the European coast, we discover a picturesque group of houses; this is the village of Bebek. At the extremity of this village is seen an isolated kiosque, which has given to this hamlet a political importance. In this kiosque affairs of the highest importance have been discussed and arranged between the Ottoman Ministers and the European Ambassadors.

The islands called the "Princes Islands," from the name of Prinkipo, the chief of them, are, besides this, Protè, or the First, nearest the capital; Antigonà and Khalki, the only ones inhabited, and which are chosen as places of residence by the inhabitants of Constantinople during the summer months. In the neighbourhood of these are five little islets named Oxià, Plati, Pita, Neandro, and Anterovito, or Isle of Lupines.

The general population of Constantinople may be divided into two great classes—the subjects of the Sublime Porte, and strangers. The former may be subdivided into Mussulmans, Catholic Armenians, Independent Armenians, Greeks, and Jews; which, added together, according to statistics furnished by the Government this year, amount to 783,000 souls. The second, whose number, taken *en masse*, does not exceed 14,000, is composed of 6,120 Hellenists; 1,983 Maltese; 1,581 Ionians; 1,029 Frenchmen; 926 Russians; 657 Persians; 403 Sardinians; 247 Neapolitans; 213 Tuscans; 210 English; 182 Belgians; 144 Prussians; 122 Swedes; 48 Spaniards; 27 Danes; 35 Portuguese; 27 Dutchmen; and 24 North Americans. The total population, *en masse*, thus amounts to 797,000 souls.

After this short description of objects most worthy of notice in the metropolis of the Turkish Empire, I shall proceed to give a short abstract of the principles and practices of the Mahometan religion.

## MAHOMET AND HIS CREED—THE RELIGION OF THE MUSSULMANS.

MAHOMET, the founder of this wide-spread imposture, was born at Mecca, in Arabia, on the borders of the Red Sea, in the 570th year of the Christian era; was educated as a merchant, and being naturally shrewd, acquired a considerable knowledge of mankind from observation and reflections made in the course of his extensive journeys in the prosecution of his business. From the age of twenty-four, Mahomet spent much of his time in solitude. His dwelling was a lonesome cave, where he professed to be employed in prayer and meditation. He was well acquainted with both the Jewish and Christian religions, for not only had he met with Jews and Christians in the course of his distant travels, but many of them were to be found in Arabia also. Neither of these systems of religion pleased him, either because he had known Christianity only in its outward, and by this time very corrupted form; or, what is probable, it was more consonant to the pride of his heart to be the founder of a new religion, than to be a follower of the meek and lowly Jesus. As in the prophecies of the Holy Scriptures, the extensive spread of his religion is attributed to the influence of numerous legions of the spirits of darkness (Rev. ix.), so it cannot be doubted but that he himself was somewhat influenced by the spirit of darkness; though,



from the deceitfulness and pride of his own natural heart, he might have been under the delusion that he was commissioned by the Almighty God as a prophet to mankind. Having become familiar with both the Old and New Testaments, he recognized in these books the characters of a divine revelation.

He regarded Moses, the Jewish Prophets, and Jesus Christ as men inspired by God, and endeavoured to establish and proclaim the identity of his claims with theirs. To hear him speak, he only continued their work, and Islamism, which preached the existence of one God, invisible, Creator of the universe and Dispenser of rewards and punishments, was the same faith which these chosen prophets had themselves professed. "We believe," says the Koran, "in what God has sent us, in what he has revealed to Abraham, Ismael, Isaac, Jacob, and the twelve tribes. We believe in the Holy Bible, which Moses, Jesus, and the Prophets have received from heaven. We make no difference between them; we are Mussulmans" (Koran, ch. iii.). But, on the other hand, Mahomet was much struck with the frequent relapses of the Jewish nation into idolatry; with their dissensions from the Christians; with the heresies and corruptions which divided the Christian religion itself, and caused deplorable contentions in the bosom of the Christian Church. Moved by this spectacle, he fancied himself, at least in the beginning of his career, called to be an arbiter and reconciler of the Jews and the Christians, and even between these and the rest of mankind. The Mussulman fraternity preached by him was to unite all

nations. "Be judge between the Jews and the Christians," says the Koran (ch. v.) "Say to the Jews and Christians," adds the same book, "let us terminate our differences ; let us worship *one God* ; let us recognize none to be equal to him ; let us have no other Lord but him. Abraham was neither Jew nor Christian. He was orthodox, Mussulman, and worshipper of one God" (ch. iii.).

Such an attempt at reconciliation must naturally be expected to fail ; being undertaken in dependence on his own strength, in the vain, foolish, and proud imagination of a natural man, who "did not comprehend the things of the Spirit of God." For, in order to judge between men, and more especially to judge between religious creeds and practices, one must thoroughly understand the principles upon which these differences are founded. Mahomet understood neither Judaism nor Christianity. He did not apprehend the blindness of the Jew through his evil heart of unbelief, and his proud, carnal self-righteous spirit ; nor, on the other hand, did he appear to have understood what Christianity was, nor to know who the Lord Jesus was ; that "He was the *root* and the *offspring* of David—the bright and the morning star ;" that the Lord Jesus was "the seed of the woman who should bruise the serpent's head ;" that Christ was the "Son of Abraham, in whom all the families of the earth should be blessed"—the promised Messiah, of whom the Old Testament prophets had written ; in short, Mahomet knew not that Jesus Christ was "God manifest in the flesh," the "mighty God, the everlasting Father,

the Child born, the Son given, the Prince of peace, the Immanuel, God with us," spoken of by Isaiah; and "the Lamb of God," spoken of by John the Baptist, "who taketh away the sin of the world." Nor could he have known that Messiah was a spiritual King, whose kingdom is not of this world. The Christian Church had become by this time quite corrupted, and Mahomet had probably judged of Christianity, as it is too often done by many at the present day, from the religious worship, and conduct, and character of its professors, rather than from *Christ himself*, the author and finisher of our faith, and from its principles and practices as contained in the New Testament itself. Mahomet accordingly failed in effecting a reconciliation between the Jews and Christians. But though this vain attempt was unsuccessful, yet it had considerable influence upon the whole of his doctrine as contained in the Koran. It has placed between the Mahometan creed and the faith of Jews and Christians, points of affinity which may in a future period be useful. In time past it has produced that measure of toleration practised by Mahomet and his successors, both for Judaism and Christianity, at least so far as these religions were not found in direct discord and hostility to Islamism; and in the time to come, when it shall please God, in the course of his providence, to open a way for the preaching of the gospel to the deluded followers of Mahomet, these points of affinity may be available in the hands of the Christian missionary in opening a way for the knowledge of the "truth as it is in Jesus."

This failure of Mahomet to reconcile with one another the Jews and Christians, led him back to his own nation. "Each nation has its apostle," says the Koran; "Mahomet is the apostle of Arabia."

Mahomet was forty years of age when he set up for a prophet, and began to issue his Koran, the doctrines of which he affirmed the angel Gabriel had brought him from heaven. He publicly proclaimed that God had sent him as the last and greatest prophet—the last of all the prophets which God would send. But the people of Mecca, among whom he had been born, and who had known that he had been a merchant, and was no better or holier than themselves, would not believe him. They began to persecute him, and threatened to slay him. He was compelled to flee to another city of Arabia, called Medina, A.D. 622. From this flight the followers of Mahomet date their reckoning of time, which they call *Hegira*.

In the course of a few years Mahomet made a great number of converts. He told his disciples that they must *compel others* to adopt his religion *by force*, if they refused to do so by fair means. This conduct brought on a war between the disciples of Mahomet and all the other Arabians. Mahomet assembled an army, won many victories, and soon made himself master of Mecca, the whole of Arabia, and Syria. Mahomet was now not only a pretended prophet, but a *real ruler*. He was a very terrible man, even to his own followers; for whenever he was angry a vein between his eyebrows used to swell and turn black. This gave him a grim and

*fierce* aspect. "A king of *fierce countenance*."\* "There was given unto him a *great sword*." "Power was given to him to *take peace from the earth*."† Mahomet died suddenly at the age of sixty-three, in the year of our Lord 632 or 633, after having succeeded in making many proselytes to his new religion. These he named Moslems (believers), from which the name of Mussulman is derived. He was buried in Medina, in Arabia, where it is fabled that his coffin may be seen in a mosque suspended in the air by a loadstone. Thither crowds of pilgrims resort every year.

After his death the religion of Mahomet was dif-

\* "And out of *one* of them came forth a *little horn*, which waxed exceedingly great, towards the *south* and towards the *east*, and towards the *pleasant land*. And it waxed great, even to the host of heaven; and it east down some of the *host*, and of the *stars* to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the *daily* sacrifice was taken away, and the place of his sanctuary was east down. And a host was given him against the daily sacrifice by reason of transgression, and it east down the truth to the ground; and it practised and prospered. \* \* \* And in the latter time of their kingdom, when the *transgressors* are come to the full, a king of *fierce countenance*, and *understanding dark sentences*, shall stand up. And his power shall be mighty, but not *by his own power*: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and *by peace* shall *destroy many*: he shall also stand up against the Prince of princes, but *he shall be broken without hand*."—(Dan. viii. 9—26.)

† "And there went out another horse that was *red*: and power was given to him that sat thereon to *take peace from the earth*; and that they should kill one another: and there was *given unto him a great sword*."—(Rev. vi. 4.)



fused over a great portion of Asia and Africa, and is still believed in by about 180,000,000 of the human family. The chief seat and centre of the Mahometan religion at the present day is Constantinople, the city of the Sultan, who claims at once to be the supreme, spiritual and temporal ; and is by many acknowledged as the successor of its founder Mahomet, invested with all his authority.

The *articles of faith* of the Mahometan religion, and the *duties* inculcated, are contained in the Koran, the book ascribed to Mahomet. This is the *Mahometan Bible*. There is much that is *beautiful* and *useful* in the Koran ; but what is useful is borrowed from the Scriptures of the Old and New Testaments. If the Koran be compared with the mythologies of ancient Greece or Rome, or the shasters of modern Hindostan, and sacred books of the Chinese, its superiority is most striking. “ Its sublime descriptions of God ; its maintenance of the divine unity ; its assertion of providence and moral government ; its appeals to a future judgment, and the rewards and punishments of a world to come ; the beautiful imagery with which it adorns the maxims of virtue ; the impartiality with which the poor as well as the rich are taught ;—are all proofs of the advantages which Mahomet derived from his acquaintance with the Hebrew and Christian Scriptures.” But Mahomet showed these truths by mixing them with *fables*, *contradictions*, and *falsehoods*. The Koran contains many *foolish* and *fabulous stories*. “ Solomon,” it says, “ had an army composed of men, devils, and birds ; and a pismire cried out, ‘ O pismires, hasten to your houses,

lest Solomon's army tread you under foot.'” It says, moreover, “that Solomon called for the whoop that was absent; she came and brought him tidings from the Queen of Sheba. To try the truth of this, he sent the whoop back with a letter to the Queen of Sheba.” That “Abraham and Ishmael raised the foundation of the Temple of Mecca.” That they were sent to keep clear the oratory there. That “God made the winds subject to Solomon, to blow at his command.” That he “made the devils subject to him, some to build his palaces, some to dive into the seas to bring him pearls, some to attend his commands.” And that “at the day of judgment the mountains shall be carded like wool, and the heaven and the earth being loosed, eight angels shall sustain God's throne;” with many more absurdities of the same kind.

The Koran also abounds in *contradictions*. In one place it says, that “*all* who live right, whether Jews or Christians, shall be beloved of God.” And in another, “*none* can be saved but those who embrace the Koran.” Sometimes it says that “all the devils shall be saved;” and elsewhere, that “only those devils shall be saved that obey the Koran.”

We find also that the Koran contains many *falsehoods*. “Pharaoh's wife prayed, Lord, build me a house in paradise”—“the books of Moses and Abraham”—“Christ spoke in his cradle as a man of forty or fifty years”—“Abraham's father's name was Azer”—“Ishmael was one of the prophets”—“Zacharias was dumb only three nights”—“they killed

not the Messiah, but one that resembled him." Mahomet says that Noah, Abraham, Isaac, and Jacob believed his Koran: though they lived some thousands of years before he was born. In the sixty-fourth chapter of the Koran, Mahomet says, "Remember how Jesus, the son of Mary, said to the children of Israel, 'I am the messenger of God; He hath sent me to confirm the Old Testament, and to declare to you *there shall come a prophet after me whose name shall be Mahomet.*'" Yet his name is not mentioned in the Old or New Testaments, though his character, career, and religious system are described in the prophecies of Daniel and the Revelation already alluded to (Dan. viii. and Rev. vi., and also Rev. ix.), where the followers of Mahomet are described as the plague and scourge of the Christians.

Besides the Koran, summaries of the Mahometan faith and practices are also given in one of their catechisms, the first chapter of which, as containing a summary of the whole, I shall here translate:—

"In the name of God most merciful:

"Praised be God who hath conducted us to the faith, and hath established it as the seal of our entrance into the celestial paradise, and as the veil between us, and an eternal abode in the fires of hell:

"May the peace and favour of God rest upon Mahomet, the most excellent among men, and the Imaum who directs his own in the right way; and not only upon him, but also upon his family and his glorious companions, and may that peace be per-

petual to all men, and constantly increasing for ever and ever.

“Know, then, that faith is the chief element of Islamism, as the Apostle Mahomet (upon whom be peace) has declared.

“Now, religion rests upon these *five foundations* :—1st. The confession of the true God, which consists in believing and confessing that there is no God but God, and Mahomet is the apostle of God. 2nd. The prescribed observance of prayers five times a-day, with the face towards Mecca; the observance of prayers, including the washings prerequisite to their right performance. 3rd. The giving of alms. 4th. The fast of the month Ramazan. 5th. The pilgrimage to Mecca, which is required of every one who is in a state to undertake it.”

The Sunnis Mussulmans have, properly speaking, only two religious festivals, called *Bairam* in Turkish. The first Bairam takes place on the first day of the month *Cheval*, at the conclusion of the fast during the month of *Ramazan*—a fast which consists in an entire abstinence from food from the first hour in the morning, beginning at daybreak, until sunset. This fast is positively enjoined by the Koran. It is regarded as of divine obligation, and its observance one of the most rigid and imperative of the duties of a good Mussulman. The words in which it is ordained in the Koran run as follows :—

“O true believers, a fast is ordained to you, as it was ordained unto those before you, that ye may fear God. A certain number of days shall ye fast, but he among you who shall be sick, or on a journey,

shall fast an equal number of other days, and those who can keep it, and do not keep it, shall redeem their neglect by maintaining a poor man. \* \* \* But if you fast, it shall be better for you, if you knew it. The month of Ramazan shall you fast, in which the Koran was sent down from heaven, a direction unto men, and declaration of direction, and of the distinction between good and evil. Therefore let him among you who shall be at home in this month fast the same month; but he who shall be sick or on a journey, shall fast the like number of other days. \* \* \* It is lawful for you on the night of the fast to \* \* \* eat and drink until you can plainly distinguish a white thread from a black thread by the daybreak; then keep the fast till night, \* \* \* and be constantly present in the places of worship. These are the prescribed bounds of God, therefore draw not near to transgress them."

About the beginning of the month of August, 1847, the approach of the Ramazan was announced by a furious cannonade from the ships lying in the harbour at their moorings. It was intended as a warning to all good Mussulmans to prepare for the fast, though the mode of the announcement seemed hardly compatible with the solemn nature of the object. At sunset the first day commenced, and the season of the fast was ushered in with the discharge of cannon and the roll of drums. The fast itself, however, was not to begin until next day. The first hours belonging to the night were, according to the prescription of the Koran, to be devoted to a different purpose from humiliation. Nothing, indeed, could



be further from the gloom and sadness, which are the outward indications of fasting, than the introduction of the Ramazan. Before the last rays of twilight had faded from the sky, every minaret was glistening with bands of lamps, but as festivity had not been quickened by previous abstinence, no other signs of rejoicing appeared. The next morning at early dawn the fast began.

The manner in which the tedious hours of the day are spent during the month of the fast Ramazan may be shortly described. The labourer and mechanic go, from necessity, to their accustomed work. The bazaars are open, and business continues, though not with the wonted activity and vigour. The exhausting effects of the fast and the nature of the season repress secular activity and enterprise. The more devout spend much of the day in the mosque, or in reading the Koran at home. Many who are too scrupulous to violate the fast, but not sufficiently serious to turn it to any good purpose, satisfy both their conscience and their love of ease, by losing much of the day in sleep; wakefulness returns with the night, while abstinence and sleep have prepared them to make a generous use of the nocturnal indulgence granted by the prophet.

The fast terminated at the expiration of thirty days of this month. The three following days were the feast Bairam, and seventy days afterwards was celebrated the second Bairam, or Courban Bairam, the festival of sacrifice, which lasted during four days. This sacrifice was made during the day, on an *animal* healthy and without blemish. If a sheep, it must

have completed a year; if a bullock, two years; if a camel, five years. Each father of a family on returning from the mosque sacrifices the victim, tastes it with his family, and then distributes the rest among the poor. His Majesty the Sultan fulfilled this duty in person, girding himself with a silk apron, and in the midst of the vows and prayers of the great officers of the crown. At these two Bairams, the Sultan, in state and in great pomp, received the homage of the different orders of the state, which ceremony is called *muâyèdè*. During these seven days all work is suspended among the Mussulmans, who, dressed in their best robes, visit and salute each other most affectionately.

## DETAILS OF MISSIONARY EXPERIENCE.

The Jewish Molammed and his Brother—Theft and Detection—The Friendless Orphan—The Jewish Lodging-house—Solomon, the Rabbi of Legenee—His Wanderings—Expedients—Inquiries—Convictions—Conversion, and Baptism.

*June 22.* This morning a Jewish *molammed* (teacher) with his brother, just arrived from Lemberg, came to consult me. After examining, prescribing, and supplying medicine for his brother, they informed me that they were journeying to Jerusalem, but that they wished to remain at Constantinople, if they could in any way earn their bread. The brother, being without a profession or trade, as is the case with a great number of Polish Jews, I recommended him to become a shoe-black, the only honest way in which a Jew, arriving in Constantinople without a business and without funds, can earn a living, and in which many hundreds of Jews here are engaged. The molammed was recommended to endeavour to obtain some pupils and teach Hebrew, in which there might be a prospect of him succeeding.

*July 5.* The molammed, mentioned above, who is named David Jonah, has visited me almost daily from the time of his arrival in Constantinople. In course of conversation, he stated that he had formerly been a rabbi in Gallicia. He appears to be a strict pharisee, adheres firmly to the tenets of his religion, is regular and conscientious in the discharge of his religious duties, and contends boldly for the

truth of his faith. He is deeply learned in the Talmud, or, as David calls it, "*Die Grösse Bücher*," and also manifests considerable knowledge of the contents of the Old Testament, frequently quoting passages. I had previously given him a *Tarnach*, or copy of the Old Testament, and to-day gave him a copy of the *Brish Kaduchim*, or New Testament, in Hebrew, which he received with much thankfulness, stating that he had often heard of this book, but had never seen a copy of it in his own language. He had often heard it abused and mocked at, but he would now have an opportunity of reading and studying it, and judging for himself. On Saturday evening last, he came to my house in great agitation, stating that he had that morning been robbed of eighty-six ducats in gold, and about one hundred piastres; that the gold ducats were not his own, but had been entrusted to him to be forwarded to Jerusalem. He had succeeded in having the thieves (two Jews) immediately arrested and lodged in the Turkish prison, but he was afraid to remain longer in his lodgings, as the friends of the thieves, whom he had caused to be arrested, had threatened to kill him; and he entreated me to grant him shelter on my premises for a few days, until the storm blew over. I agreed that he might remain for a few days in a spare outer room on my premises. Since that time David has remained very quiet, and has devoted himself to the study of the Old and New Testaments, comparing them with each other, and occasionally gives me a lesson in Hebrew. David Jonah is a living embodiment of the Jewish religion as it exists

among the strictest Talmudical Jews in Russia and Poland, almost the only one I have seen in Constantinople; for the Polish Jews here are generally very loose in their religious tenets and ceremonies. I am the more surprised that he eats food from dishes used by a Christian, has communion with a Christian, and reads the New Testament. David continues to wear the dress of the Polish Jews, the high velvet cap, the long black robe, silk girdle, and high boots.

*September 7.* On Friday last (1st instant), about mid-day a Jewish lad, about seventeen years of age, named Adolph Reizes, was brought to my house, requesting advice and medicines. He was labouring under an attack of fever, and appeared very ill. He was poor and friendless, and appeared free from guile. On examination, he gave the following history of himself:—He was born of Jewish parents, in the city of Lemberg. As is usual with the children of the Jews, he had been early taught Hebrew and Jewish, along with the Talmud. His parents having died when he was about eleven years old, an uncle, who was in easy circumstances, took him under his care. He was then placed in a gymnasium, and during five years learned German and Latin, etc., etc., with a view to the study of medicine and surgery as his profession. But his uncle having died, he was again left friendless. Moreover, he was robbed, by the Jews, of a small property which had been left him by his uncle, so that he was compelled to abandon the idea of studying medicine, and, being left to his own resources, he first gave



lessons to children, and afterwards became clerk in a counting-house. His eyes had been opened, whilst in the gymnasium, to see the absurdity of the Talmud; and having, in consequence of this, withdrawn from the society of the Talmudical Jews, he had earned the reputation of being a very wicked boy, because he refused to comply with the Talmudical rites and ceremonies. He was accordingly excommunicated by his countrymen, thrown out of business, and soon afterwards left his native city in search of employment. He arrived in the city of Jassy a few months previously, where he had become acquainted with the missionaries, from whom he had received some instruction in the principles of the Christian religion. He had been urged by the missionaries to learn a trade, but he would not consent; and the cholera being at that time extremely fatal in Jassy, numbers dying daily, he became alarmed, and left for Galatz; from which place he took a passage in a sailing vessel, not knowing whither he was going, and was landed in Constantinople.

When he arrived in this city, only a few days previous to his visit to me, he had not money to pay the captain for his passage, but a Jew advanced sixty piastres, retaining his goods and clothes as security for the money advanced. He had been seized with fever, and had not a friend or acquaintance in Constantinople. He was then received into the house of a Jew in Galata, where he became worse, and was now brought to my house by a Jewish tailor, to obtain advice and medicine. He stated

he could not rest at night, as the room where he lodged was each night filled with drunken tailors, who did nothing but drink and play cards all night, and only made sport of him and his sickness. On considering all these circumstances, it appeared to be a duty in this case, as the lad was very ill, to let him remain in my house, under my own immediate care, until it could be seen how the case would terminate. He was, afterwards, for some time quite delirious; but after the application of leeches to the temples, blisters to the nape of the neck, and the administration of medicine suited to his case, by the blessing of God, he became convalescent. Now that he is well, he is at a loss how to earn a livelihood. He can teach Hebrew and German, but the difficulty is to procure pupils. He cannot obtain a situation as a clerk, as he has no acquaintances to recommend him, and does not know the various languages; and no other resource is open to him but the usual employment of his countrymen who arrive here without a trade—to earn his bread by cleaning shoes in the streets, which he resolved to do. He reads German very well, as well as Hebrew and Jewish, and seems to possess good abilities, somewhat improved by cultivation. He appears of a humble and docile disposition. He spends much of his time in reading, chiefly the Old and New Testaments.

During my residence in Constantinople, many cases similar to the above presented themselves. Poor Jews arrive here frequently from Russia, Germany, Poland, Wallachia, and Moldavia, many in destitute circumstances, and many sick.

*October 18.* Last Thursday morning, a Jewish Rabbi, Solomon Herbstmann, who had just arrived here from Legence, Poland, being sick, called upon me, requesting medical advice and medicine. In conversing with him, I ascertained that he had been acquainted with the missionaries in Jassy. He visits me every day in the dispensary, and appears to be a sincere inquirer after the truth.

*October 28.* Rabbi Solomon continues to visit me at the dispensary daily, reading a chapter of the New Testament, and requesting an explanation of its meaning. He is studying the prophecies in the Old Testament, and compares them with their fulfilment in the New.

*November 4.* The Jewish Rabbi still continues to search the Scriptures. His health having improved much, he gave me to-day more particular details of his personal history. He had been a rabbi and merchant in the town of Legence, in Poland, and had a wife and children there. About nine years ago, when visiting Leipzig on business, he had obtained a copy of the New Testament in Hebrew, as well as a Tarnach. He had read a little of the New Testament, but when this book was discovered in his possession by his friends, it had been taken from him and burnt. He had been carefully educated in the principles and practices of the Talmud, but was altogether dissatisfied with them.

About two years ago he had been engaged in smuggling—a very common practice in Poland; but that being discovered, he had been obliged to flee from his native place, to leave his wife and family

there, and dared not return. At that time, being possessed of some capital, he had speculated in business, but had been unfortunate. He had been acquainted with one of the Israelitish converts who had been baptized in Jassy, and, when residing in Legence, he had heard that his friend professed faith in Christ, in Jassy, and had been baptized into the Christian Church there. He had then written to his friend, to inquire why he had been baptized, and what was the nature of the religion he had adopted; for he had been quite satisfied that his friend was an honest, God-fearing man, and that he would not change his religion without being thoroughly convinced of its truth. His friend's answer to him was "to visit Jassy, and judge for himself;" and, accordingly, when obliged to flee from his native town, he had directed his steps towards Jassy; and, though afraid of being persecuted by the Jews, had visited his friend, who had become Christian, and had had much intercourse with him and the missionaries. At first he had contended earnestly for Judaism and the Talmud; but, after careful examination, had become convinced that the truth lay with the Christian missionaries. He began now to be persecuted by the Jews, and being afraid, he had left Jassy, and had gone to Galatz, where he had again speculated in business; but being again unsuccessful, he had left Moldavia, and had come to Constantinople.

He declared he was now unhappy: for a long period he had sought peace and rest for his soul, but had as yet found none. He had thirty years' sins ac-

cumulated upon his troubled conscience, and felt weighed down with them. He professed that he was convinced Jesus Christ, the Crucified One, was the Messiah promised to their fathers ; but that he was still in much darkness regarding him, and that he felt his guilt to be a heavy burden, because when in Jassy he had not embraced the opportunity of closing with the offers of mercy in Christ; for he had then believed in Christ as the true Messiah, but had been ashamed and afraid to confess him before men. But he was resolved here, with the help of God, to break off entirely from the Jews, and receive daily instruction with a view to baptism. He was willing to earn his bread in any honest way. He wanted but little. He had been accustomed to commerce, but he had now no capital, and was not acquainted with the languages of the various nations in Constantinople. He begged me to advise him how he might earn a livelihood. I could suggest no way, except for him to learn a trade, to be a shoebblack in the streets, or to be a house-servant. He stated he would prefer to learn a trade, and of all trades he would give the preference to that of a bookbinder. It then occurred to me that perhaps Haiam, one of the converts who had lately commenced bookbinding on his own account, would take him as an apprentice. I asked Haiam to take Solomon as an apprentice, but, after a few days' consideration, the answer was, "that he was sorry he could not take him at present." Solomon then decided upon being a house-servant, when perhaps a place might be found for him. From this time Solomon began to wait



regularly on the means of grace, and received daily instruction from the Holy Scriptures.

Solomon Herbstmann, a few months afterwards, sailed for England in the same ship in which my family returned home, and was received into the Christian Church by baptism in January, 1850, and is now, I believe, engaged as a missionary labourer amongst his countrymen. This baptism is thus recorded by the *Edinburgh Scottish Press*, January 18, 1850:—

“INTERESTING CEREMONY—BAPTISM OF A JEWISH RABBI.—A most interesting ceremony, connected with the admission into the Christian Church of a Jewish Rabbi named Solomon Herbstmann, took place, on Sabbath last, in the United Presbyterian Church, James’s Place. The religious rite was performed by the Rev. J. L. Aikman. After having preached an impressive and appropriate discourse, the preacher proceeded to detail the circumstances which had led to that solemn day’s work. The Rabbi had called upon him in consequence of having had a tract put into his hand by a brother Jew, to whom Mr. Aikman had given it. The Rabbi had previously learned from the Talmud itself that the Jewish institution was superseded, and this opinion was strengthened by a careful perusal of the Old Testament. For three months he had been in receipt of religious instruction, and his progress, not only in the doctrines, but, as far as could be judged, in the spirit of Christianity, was so gratifying, that the sealing ordinance could not rightly be withheld. Mr. Aikman then informed his audience that, from

the candidate's imperfect knowledge of English, he should question, exhort, and baptize in the German language, but would previously go over the work in English, which was accordingly done. The questions proposed were, of course, relating to the Messiah, his divinity, offices, miracles, the great object for which he lived and died, and his requirements from those who are baptized in his name. Satisfactory answers having been returned, Mr. Aikman, after an impressive prayer, received him into the Christian Church. Altogether the scene was most imposing. The large church was crowded to excess, and many were unable to gain admittance."

## PAPAL ASSUMPTION AND INTOLERANCE.

The Case of Dr. Millengen—Pio Nono in 1848, the Professed Champion of Liberty—The Tyranny of the Vatiean intruding within the Parental Circle—Fanaticism of the Papaey—A Letter to the Pope by a Protestant Father—Diplomatic Relations between the Vatiean and the Sublime Porte—Children Kidnapped and Severed from Parental Control for Proselyting Purposes—The Plea of Humanity—The Prayers of a Father and the Intereessions of Authority vain, etc.

*November 15.* The following letters, regarding a case of atrocious cruelty and persecution on the part of the Roman Catholic Church, were handed to me at this time by Dr. Millengen, with whom I had become acquainted in the course of my medical practice, having frequently met with him in consultation. This gentleman had been physician to the late Lord Byron, and was at this time one of the physicians to his Majesty the Sultan, and engaged in the practice of his profession in Constantinople.

*“Constantinople, March 7, 1848.*

“The subject to which I have to draw your attention in this letter, may not be wholly of a political nature, and yet will be found to yield to no other in gravity and deep public importance. In referring to the tragic scenes of domestic life which acquire publicity through the medium of the newspapers, it will be found that the interest attaching to most of them is derived from momentary excitement. There are others which, involving some great principle of

law or public morality, have a more direct and deeper claim on our social sympathies ; lastly, there are events still more rare and significant, which, though emerging from the bosom of privacy, convey an electric shock to the public mind, and form, from the revolutions, social, political, or religious, which they give rise to or accelerate, epochs in history. In this momentous category, I should not hesitate to class the case of Dr. Millengen. Every great principle has had for its vindication a victim, and none certainly had ever a stronger and more manifold claim to that sad distinction than he has. In his rights as an Englishman, in his free conscience as a Protestant, in his affections as a father, he has suffered the most flagrant wrong, and persevering, deliberate outrage.

“ But the circumstance which, above all others, serves to connect this case of cruel persecution with the public feeling of the day, is its coincidence with the extraordinary movement, at the head of which the Church of Rome, under her new Sovereign Pontiff, has thought fit to place herself, with the novel and startling character of her present pretensions as the great champion of *civil and religious liberty*. Of the alliance of Papacy with Democracy—the beast with many heads—it is not my business to speak at present, further than to remark that hostile sects will probably see in it merely a fulfilment of prophecy. But with her unbounded professions of religious liberalities, it is otherwise. With the letter of Dr. Millengen before us, we have humbly to demur, and to put up a decided protest against any such extravagant pretensions. At the moment when

she, the Roman Church, simultaneously opens relations with London and Constantinople, and holds out fraternizing arms to both Mussulman and Protestant, it is curious, perhaps providential, that she should be met on the threshold by a very solemn inquiry, which she cannot evade, but which must at once put her boasted sincerity to the test. Not the least extraordinary feature of this most anomalous affair is the fact, that the cause of Dr. Millengen should first have been taken up by the Sultan—that the foremost to assert the violated rights of a Protestant and an Englishman should be a Mohammedan Prince, the chief of Islamism; whose conduct, to do him justice, I believe to have been dictated at least as much by motives of humanity, as those of personal regard for Dr. Millengen as the medical adviser of the imperial family. The British Government has also its duty to discharge, a sacred duty, the performance of which it has too long delayed and trifled with. But the absence of diplomatic relations with the Court of Rome can no longer be pleaded as an excuse for such culpable negligence. What confidence could be placed in a power which should avow and act upon principles as monstrous as those involved in this deplorable transaction? Should we not be justified in fearing that a Government to which the holiest of domestic ties are things to be dissolved at pleasure, would feel as little respect for the allegiance which a subject owes to his sovereign and his country?

“For the details of this affair, I must refer you to Dr. Millengen’s letter to the Pope. Surely no man was ever so outraged, in all that he holds



most dear, as he has been. He is first betrayed by his wife, who proves to be an adulteress and a cast-away; and, as if that were not enough, the children, in whose artless affections he might have found some compensation, are under the influence and protection of a fanatic Government—the Pontifical Government of Rome—seized and confiscated by their own mother. The children of an Englishman and a Protestant are spirited away from him. He complains, threatens, storms, weeps, implores; but to no purpose. *Ten years* have passed; he can obtain no redress; they are not even allowed to correspond with him. Were this the coldness and silence of the tomb, it were less afflicting, less terrible; for

‘E’en from the tomb, the voice of Nature cries,  
E’en in our ashes live their wonted fires.’

“But in this forced, unnatural separation, who can assure the unhappy parent that every spark of natural affection has not been extinguished? Or is there not reason to apprehend that he is hated and despised by his own offspring? In the meanwhile there is little room to hope that the present appeal of Dr. Millengen will be more successful than his previous petitions. A more inexorable spirit than has hitherto prevailed in the councils and tribunals of the Vatican, it is impossible to imagine; and though the present Pope may be reckoned more humane and civilized than his predecessors (and I am far from asserting that the Roman Catholic Church must necessarily, and to the end of time, be animated by the same inhuman spirit), yet are we far from having any positive proof that the demon of spiritual pride and

persecution has been cast out, or even materially mitigated. This it was that, in the olden time, founded the terrible Inquisition, and to which, even now, children are offered in sacrifice—the grim idol, ‘besmeared with the blood of human sacrifices and parents’ tears.’ The true nature of this direful fanaticism does not appear to be generally understood. Popular writers confound it with priestcraft and hypocrisy; but this is a vulgar hallucination. It is founded on a much loftier, though perverted and far more dangerous principle. But stern and lofty as this may be, Nature will not suffer it to violate her laws with impunity. The asceticism which constantly mortifies and scourges itself, acquires at first an indifference to, and at length a morbid relish for human suffering. The self-denial that rejects as sinful what God has left free to all, and spurns the softer charities of domestic life, takes at length involuntary pleasure in trampling on the holiest affections of human nature; surely nothing but a sentiment so awfully perverted as this could have afforded the world the monstrous spectacle exhibited in the case of Dr. Millengen, in which we see the hand of a mother (her mother’s heart having been completely seared by this fell superstition) engaged in tearing asunder the bonds that God and Nature had intended as a blessing to her deeply injured son.”

## DR. MILLENGEN’S LETTER.

“To his Holiness the Sovereign Pontiff, Pius IX.

“Holy Father,—The presence of an Envoy of the Roman Catholic Church at the court of the chief of

Islamism is an event which history has already inscribed among the most extraordinary, and above all the most important of the present century. All who feel an interest in the progress of society have been transported with joy at the sight of the approximation that the Hand which guides and influences the hearts of kings, has been pleased to effect between the chiefs of two religions, the antagonistic sources of the most fatal divisions for more than twelve centuries. A new era—the era of religious toleration and liberty of conscience—has thus commenced under the auspices of your Holiness and his Highness Sultan Abdul Medjid.

“The mission of the Holy See, by solemnly proclaiming the full adhesion, on the part of your Holiness, to this sublime and sacred principle, has fulfilled and crowned the wishes of all the cabinets and nations of the earth.

“After this new proof, superadded to so many others, of the wisdom and zeal of your Holiness in extirpating the fatal and degrading prejudices which fanaticism had sown like tares in the hearts of mankind, it can no longer admit of a doubt that your Holiness will experience deep indignation on being made acquainted with the following facts, which, in submission to a painful necessity, and at the earnest instance of the Sultana Esmeah, I venture to expose to the high and impartial consideration of your Holiness. Your Holiness will shudder to see in this narrative, intolerance, misled by proselytism, abusing itself by false reasonings, and trampling under foot the most sacred of international rights, the dearest

ties of nature, and the commandments of God himself. But how much greater will be your righteous anger, Holy Father, when you hear that it is in invoking the faith of which your Holiness is the head—that it is in the very capital over which you preside, that has been, and is still being perpetrated this unheard-of infraction of a right which God and mankind have proclaimed to be inviolable and inalienable—the right of paternity; and, finally, that the authors of this dreadful crime have, to complete their impiety, had the assurance, even openly, to declare that the Pontifical Government has sanctioned their conduct, and that to this day it is that Government which defends and maintains in full vigour an act which the most cruel and barbarous nation would repudiate as unworthy of a community pretending to the slightest sentiment of humanity.

“Desirous of procuring for my children an education superior to what they could obtain in Constantinople, I decided, in the year 1836, to send two of them to Europe, keeping only the third at home, as his tender age did not allow of his encountering the fatigues of a long voyage. The eldest being only six years of age, the second four, my wife consented to accompany them. In conformity to my instruction, she was to take my daughter to the house of a female relation of mine at Paris, whom I engaged to undertake her education, and afterwards to proceed with the boy to England, my native country, where my father would have put him to school to be educated in the religion of our family, that of the Church of England.

“It was arranged that my wife should proceed through Italy, and on her way through Rome present herself and her children to my mother, who, since her conversion from Protestantism to Roman Catholicism, lived there supported by a pension which the Pontifical Government had allotted to her. My wife and children arrived at Rome during the winter of 1837. My mother having consented to receive them, in consideration of a certain monthly allowance, my wife, instead of going to an inn, took up her residence with her mother-in-law. On the arrival of spring, the period when my wife should have departed for Paris with my children, my mother, as well as my sister and brother, transmitted me accounts respecting the conduct of my wife, of a nature so serious and distressing that it became very questionable whether, after what had occurred, I should permit her to accompany my children any further. During several months my hesitation was prolonged, at one time by the assurances which my sister sent me of amendment in my wife’s behaviour, and at another by the recital of fresh proofs of thoughtlessness. At length her conduct became so scandalous, that my mother was compelled to dismiss her from her house, and in the spring of 1838, exiled from Rome by order of the Vicar-General of the Sovereign Pontiff, my wife was transported to Albano. Separated by this deplorable event from their mother, my children had thus to remain under the roof of their grandmother, until I could find a trustworthy person who would undertake to accompany them. The eldest was put to school provisionally, and the younger remained at



my mother's, where a preceptor was engaged to give him an hour's lesson in reading every day. My father having acceded to my request, and announced his intention of repairing to Rome, towards the end of 1839, to receive my children and take them to England, I also despatched to that city my third child, that he might arrive there in time to perform the rest of the voyage with his brother and sister. This child, as well as his brother, were baptized by Protestant ministers—the elder by the Rev. Mr. Goodell, the younger by the Rev. Mr. Marshall, chaplain of an English frigate. David Urquhart, Member of the English Parliament, was the godfather of the last. My father wrote to my mother from Florence, announcing to her to make the necessary arrangement for the voyage of the children. I wrote to my mother to the same effect. In answer to these letters, my mother declared to us that she would never yield to my demand, her conscience not allowing that the children should be brought up in the religion of our family, but in the Church of Rome.

“My father had recourse to the Secretary of the Pontifical Government, laying claim, in my name, to my children as British subjects. His petition remaining unanswered, he addressed his complaints to the British Minister at Florence, imploring his support for the recovery of the children of an English subject. A copy of this letter was transmitted by the minister to the *attaché* of the English legation at Florence, then at Rome. The Secretary of State confined himself to observing, that the tribunals

being open, my father and I were at liberty to have recourse to them. The above-mentioned *attaché* added, in his report, that he felt certain that the Vicar-General would invent all sorts of pretexts to prevent the departure of the children, through religious motives. I received, at the same time, intelligence that the Pope had named Prince Pietro Odescalchi moral guardian to these children; that they were no longer under the care of their grandmother; and that the Pontifical Government had undertaken to educate them at its own expense. In answer to the remonstrances which I caused to be conveyed to him, the Prince observed, that the Court of Rome would never permit those children to return to their father before they had attained their majority. Notwithstanding this declaration, I fully and legally authorized one of my friends to demand my children during his stay at Rome, and, in case they were delivered to him, to bring them to Constantinople. The following is the declaration he forwarded to me in attestation of the result of the mission I had charged him with:—

““I declare and attest, in witness of the pure truth, that having been commissioned by Signor J. Millengen, during my stay at Rome, which occurred in the month of September of the present year, to demand and bring back to him his three children, whom he had sent to his mother, established in that city, I repaired on the 10th of the above-mentioned month to the residence of Madame Millengen; and that having delivered to that lady the letter of her

son, J. Millengen, by which he requested her to give up to me his three children, she answered it was not in her power to do so ; and even if it had been, she would not have consented—firstly, from motives of religion ; and secondly, and for a conclusive reason, that it was to Prince P. Odescalchi that I ought to have addressed myself, since he had been appointed guardian of these children by the Pontifical Government ; that these children were well placed in the most celebrated institutions, and being so advantageously placed they should not be given up to anybody, be he who he might. I added several observations to Madame Millengen, to make her appreciate the right which a father has over his children, and expressed to her how much I had at heart the accomplishment of wishes so legitimate as those of Dr. Millengen ; but all my representations were fruitless.

“ ‘ I then begged permission to see them at least, that I might assure their father that I had seen them, and that they were in good health. I was told that even this could not be done without the consent of Prince Odescalchi. As his Excellency was then at his villa at Tivoli, she promised to write to him on the subject of my demand. After some delay, a favourable answer having arrived, I was invited to repair to the palace of the Prince, where I was allowed to see two of these children, the girl and the younger of the boys, but not the elder, who, according to what I was told, was then with his school-fellows at a villa somewhere in the neighbourhood of Rome.

“ ‘The above is what, in witness of the truth, I am ready to certify, and for the same reason do I now place the present certificate at the disposal of Mr. J. Millengen.

(Signed)

“ ‘E. OTTONI.

“ ‘Constantinople, October 26, 1842.’

“I shall conclude this narrative by adding that the moral guardian of these children has acquitted himself of his task in so exemplary a manner, and has striven with a zeal so edifying, to extirpate every germ of affection towards the author of their being, which nature so obstinately kept alive, that it has not been permitted to these boys to write to me even once during the space of eight years.

“Facts like these require no comment. With such horrid proofs before him of the excesses to which fanaticism can compel those whom it has blinded, where is the Catholic (however ardent his desire and his zeal for the propagation of his faith) who would not, with a blush, exclaim—Shall, then, the Romish Church betray greater cruelty in recruiting the ranks of its converts, than was evinced by the Janissaries themselves? Such fruits are the product of the ‘*wisdom that descended not from above, but is worldly, sensual, and devilish.*’ They are born and ripen there, ‘*where envying and strife breed confusion and every evil work.*’

“Your Holiness must have already understood that my demand to have repossession of my children is not to be viewed as the simple claim of an individual whose rights have been violated by perverse

and wicked men. The heads of all families living in countries whose creeds differ from that professed by the Church of Rome, accompany me to the foot of the chair occupied by your Holiness, and appeal to you for justice. Catholics themselves are anxious to hear from the lips of their Sovereign Pontiff a declaration to the effect that it is false, that the Church of Rome arrogates to itself the right of seizing the subjects of another power, and of annulling the rights of a father over his children during their minority, whenever they have been induced to conform, though only outwardly, to the rites of the Catholic Church. Reflect, Holy Father, on the social cataclysm which would ensue, if Rome, by maintaining these insolent pretensions, should justify other sects in resorting to reprisals against the domestic privileges of Roman Catholics residing among themselves.

“The reigning monarch of the Ottoman Empire attaches to the solution of this important question an interest which yields in nothing to that which is taken by the other Sovereigns of Europe. The high personage who, at the desire of the Sultana Esmeh, has requested your Envoy to transmit the present petition to the feet of your Holiness, has shown, by this official proceeding, his anxiety to see some reparation of the wrong to which I have been the victim.

“It is in the name of humanity at large, that I demand from your Holiness the restitution of the children whom God has given me! It is in the name of him, as whose successor you are revered



by the Roman Catholic Church, and who wrote to the faithful pastors of Jesus Christ these memorable words, '*Feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of ready mind; neither as being lords over God's heritage, but being ensamples to the flock* : and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away' " (1 Peter v. 2—5).

(Signed) "JULIUS MILLENGEN."

"TO HIS HOLINESS THE SOVEREIGN PONTIFF PIUS IX.

"Constantinople, May 14, 1848.

"Holy Father,—Your Holiness's Envoy at the Sultan's Court, Monsignore Ferrieri, having invited me to his residence, I hastened to comply with his message.

"In compliance with instructions accompanying it, he read me the answer from your Holiness to the petition I had presented in March, 1848.

"The amount of this answer was, 'that your Holiness rejected my claims to the possession of my children.'

"The generous interference in support of these claims, which his Highness the Sultan was graciously pleased to lend, has, judging from its inefficacy, met also with a formal rejection on the part of your Holiness.

"This result I was fully prepared for. I submit to it with the resignation due by a believer in the inscrutable decree of the Sovereign Arbiter, glorifying

his holy name for having armed me with sufficient fortitude to enable me in my bereavement, though alone and in sackcloth, to count the loss of children and parents *'but dung, that I may win Christ and be found in him.'*

"That the Scripture of prophecy might be fulfilled, facts of this description must occur at Rome. By emphatically declaring null and void in the eyes of the Roman Sovereign Pontiff both national and paternal rights, and tearing asunder the ties wherewith God knits together the hearts of parents and children,\* your Holiness has exhibited, in the presence of Christians, as well as of Gentiles, a proof as glaring as the numerous ones supplied by your predecessors, *where was to be revealed 'he who opposeth and exalteth himself above all that is called God, or that is held sacred by men ; so that he, as God, sitteth in the temple of God, showing himself that he is God.'*

"Additional unit to the myriads of victims to the pleasure your dynasty has ever had in *'all deceivableness of unrighteousness,'* I derive yet the liveliest consolation from the very prophecy which so graphically portrays the Roman Pontiff in the assurance it contains, that *'the Lord shall consume that*

\* Some time after this, it pleased the Lord in his goodness to restore these children to their afflicted father. At the time of the Revolution at Rome, in 1848, when the Pope was compelled to flee in disguise to Gaeta, these children were liberated and sent home to Constantinople. I had the pleasure of seeing them in their father's house, previous to my leaving Constantinople, and of sympathizing in their father's joy at their recovery.

*wicked one with the spirit of his mouth, and shall destroy with the brightness of his coming.*' In full reliance on the accomplishment of this sacred oracle, I appeal, for reparation of my wrong, to Him who said '*vengeance is mine,*'—And remain, your Holiness's most humble servant,

“JULIUS MILLENGEN.”\*

\* The case of Dr. Millengen and his children has been recently paralleled, in the conduct of the Papal authorities toward MORTARA the Jew and his child. The besotted fanaticism of these authorities has startled the friends of liberty, in every country of Europe. Memorials, deputations, and diplomacy have been vainly employed ; and the infatuated counsels of the Vatican have resisted the cries of humanity and the remonstrances of enlightened reason, to the shame and confusion of thoughtful Romanists. The flight of the Pope, in 1848, as the *postilion* of a carriage, gave liberty to the Millengens : the deliverance of the boy Mortara may be effected by a similar *catastrophe*.

## FRUITS OF EVANGELICAL LABOUR.

The Blasphemer, Persecutor, and Injurious Obtaining Mercy—The Stedfast Wife Winning her Husband — The Meek and Gentle Drawn to Christ as a Saviour.

*February 1, 1849.* In the beginning of this year, two Israelites, after having given satisfactory evidence, as far as man could judge, that they had “fled from the wrath to come,” to Jesus, the Messiah, “the Friend of sinners,” “the Lamb of God, who taketh away the sin of the world,” and had been “born again of the Holy Spirit,” and “become new creatures in Christ Jesus,” were received into the Church of Christ by baptism. This took place in the mission-chapel of the Free Church of Scotland, Galata, after an impressive sermon by one of the missionaries. Their cases have been described by the Rev. Mr. Kœnig thus :—

“The Lord has again plucked two brands from the burning, and given them to his Son. He had given us much assurance that they were his own redeemed ones ; and, on Sabbath last, they were publicly added to the number of his children amongst us. We had much reason, on this occasion, to admire the Lord’s grace and sovereign power in saving individuals of such different dispositions and characters. The one is a middle-aged man, the other a young man. One, naturally, of a turbulent and outrageous character, the other of an amiable disposition. One had been a notorious sinner, and

had manifested much open enmity to Jesus; the other was never known to have indulged in any gross sin. Both confessed their need of the same Saviour; and the same Jesus has now received them. The former of them, Jacob by name, commonly called Yankel, is the husband of Sarah, who was baptized two and a-half years ago. When Sarah was first impressed with the truth, there seemed nothing more unlikely than that this wicked man should ever even so much as lend his ears to the voice of Christ. When, about five years ago, he first came to our Saturday meetings, he was in a state of intoxication, and it was only with the intention of disturbing the meeting. His wife was shamefully abused at home, and waylaid whenever she came out of our place of worship. Mr. Schaufler, who took her into his house for some time, was much molested by Yankel, and was once attacked by him in the street. At another time, in a fit of passion, when Sarah mentioned the name of Jesus, he took up a knife, threatening to stab her.

“He was a raging Saul; but the hand of the Lord proved stronger than that of the enemy. This came out in a very peculiar way. Sarah had been all this time most anxious to be separated from her husband, and the Jews would have helped her in every way, offering Yankel large sums of money in case of his consent being gained. You might, perhaps, suppose that he would be more than willing to comply. But no; he firmly resisted every proposal of this kind; and once conversing about the matter with one of the chief Jews, who offered him a large sum,



Yankel got furious, and exclaiming, 'Not if you gave me thousands,' struck his superior, and was imprisoned two months. This feature would appear all the more striking, did Christians at home know how common among the Jews are these letters of divorce, and that they may be obtained here at any time for the small sum of six shillings. When, therefore, we see how this poor shoemaker firmly resisted the enticing power of money, we cannot but see that the hand of the Lord kept him from taking this step, so that his purpose of grace concerning him might be accomplished. A year now passed over, during which Yankel took no notice either of his wife, who lived with our schoolmaster, or of the Christian religion. About this time the Jews, impatient to bring the matter to a close, got Sarah again imprisoned. Yankel, enraged at this act of compulsion, proposed that the Jews should send him home along with his wife; but the necessary funds could not be obtained. In the height of disappointment, he went to see his wife, resolved to put the question to her, whether she remained there stedfast for her religion's sake, or merely to get rid of him, determining that if the latter should be the case, he would give her up. How great was his astonishment when he heard her solemnly declare that it was for Jesus' sake, and that she had no longer any desire to be free from him, exclaiming, 'Well, if it be thus, God will help you.' Yankel left her.

"This was the turning point. It was then that the King sent a sharp arrow into the heart of his enemy. The same King directed his steps, on

the Sabbath following, for the first time, to our church, and melted his heart, so that he wept bitterly. The Sabbath after, to his great surprise, he saw his wife baptized, without his having known of it before. There was a manifest change in his life after this, and he began to inquire with much anxiety. However, the strong convictions under which he then laboured wore off, and for two years he lived in a state of carelessness and unconcern. Oh ! it is a dangerous thing to let the Lord go when he comes to bless us with showers of grace ! His excuses were manifold ; he could not come for instruction ; he could not possibly shut his shop in the day-time, and at night he was weary.

“ But the Lord had not grown weary of him, and it pleased him, one Sabbath last June, to wake him from his sleep, and send him a final message. The words in the morning, ‘ Think not that I am come to send peace,’ etc., convinced him, as he afterwards stated, that his hope had been the hope of the hypocrite, and that his peace with God was yet to make, and when he returned in the afternoon in an anxious state, the Lord sent another call to him by the words, ‘ Zaccheus, come down, for to-day I must abide with thee.’ Then, it seems, he began to cry for mercy. On Monday morning, whilst working as usual and pondering over the state of his heart, he suddenly felt as if the Lord himself entered into his little room, and with a loud voice called to him, ‘ Zaccheus, come down, for *to-day* I must abide with thee.’ With joy and trembling, for he felt how solemn it was that God had come thus near to his

soul, he endeavoured to give himself up to the Lord Jesus, and he felt as if he was accepted and his sins forgiven. His sorrow was turned into joy; now he could shut his shop at mid-day, he could leave his work, he could find his way to my house. I shall not forget the seasons I had with him on that day, and on every day of many following weeks. He continued in the same joyful frame of mind, and unshaken confidence of acceptance with God, and has since stood the trials of peculiar temptations to our great satisfaction. His lively temperament called for special watchfulness, and this made me hesitate to comply with his repeated request for baptism till a brother missionary returned from England, and was likewise convinced that there was a work of grace with him. 'Blessed be the Lord'—'out of stones he raiseth up children unto Abraham.'

"*Isaac*, who was received into the Church on the same day, is a lad of twenty-one years, and the youngest son of a very wealthy family near Brody. All his relations live in affluent circumstances, four of his brothers being merchants in Hull and Manchester, of whom one is baptized. He left home three years ago on account of the conscription, and proposed going to England to join his brothers. But a desire to see his relations in Odessa led him to go by Constantinople. Arrived at this place, he could not find a ship to take him to England. Whilst in search of this he spent his money, and was obliged to betake himself to the trade peculiar to most of the Polish Jews—that of shoe-brushing in the streets;

but it was so ordered that, in the very losing of his prospects of earthly support, he found Him who is the hope of our eternal glory. He heard the Lord Jesus preached, from the second day of his arrival, and his peculiarly soft and tender heart was turned earnestly to inquire after the salvation which is in Christ. We observed in him, during all this time, a remarkable assurance that the Lord would ultimately apprehend and save his soul, though as yet he confessed himself comparatively ignorant of the way. The struggle within increased, and often, after hearing the word preached, he was so much moved that he could not contain himself, but went out to the street praying with a loud voice, 'O God of Abraham, Isaac, and Jacob, the God who broughtest out thy people with a mighty hand, show me if Jesus is the Messiah; if he be, give me salvation by him; if he is not, lead thou me in a right way.' In his great simplicity, he told me that when on such occasions he perceived a person in a European dress, he stopped praying, lest he might be understood; but, as for Turks and such like, he cared not, but continued to pour out his heart before God.

"Last June, whilst in a boat on the Bosphorus, he was attacked by cholera. The Lord called him. Loudly, and in the anguish of his heart, he prayed most fervently that he might not be taken away until his soul was saved. He had a wonderful recovery, and was much exercised with brokenness of heart. He took this as a sure token that his soul would surely be healed and saved. While being thus exercised, we had, in September, a day of humiliation and prayer,

on which occasion Mr. Sehauffler preached. It was a solemn day, and seems to have brought much fruit unto holiness ; but one soul on that day, we trust, got on to the threshold of the kingdom. The words, ‘ Although you hate the Lord, yet he loves you, so that he gave his own dear Son for you,’ broke his heart. He went home, spent much time in searching his own heart, and came to me in the evening with the joyful confession, “ *Whereas I was blind now I see.*” The freshness and depth of conviction, his firm persuasion that the Lord is his Saviour, an increased love of holiness, and hatred and jealousy of sin, have convinced us that the change in him is a saving one ; and while I characterized the former ease by saying that the Lord could ‘ raise up children unto Abraham from stones,’ I would in this case rejoice in the words, ‘ the meek will he guide in judgment, and the meek will he teach his way.’ ”

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May 12, 1849. Having engaged a passage for my family to England, in the English barque, “ Prince George,” Captain William Fergusson, we repaired on board this morning, but did not leave the harbour till next day, as there was a perfect calm. The day we sailed (the 13th), the Golden Horn, at its junction with the Bosphorus, presented a very animating scene. Numbers of Turkish soldiers, in marching order, passed our vessel in small boats, which proceeded up the Bosphorus. A large steamer also passed us, having her decks crowded with Turkish soldiers in European attire, athletic Turks appearing here and there



amongst them, with large turbans and dressed in their native picturesque costume. A large English steamer also passed us, coming down the Bosphorus from Trebizond, having her decks crowded, from stem to stern, with Turkish soldiers standing under arms. Just before we weighed anchor, we were visited by two Spanish Jews; one of them spoke both French and English, so that we maintained a conversation for some time. The other, who accompanied him, was nephew to the Spanish Jewish Rabbi, Itchak Bashan. He recognized me as the English Doctor who had visited his uncle when he resided in Khas-skioei. On their leaving, I intrusted them with some tracts.

Our captain had been warned by an advertisement in the office of the harbour-master, to provide himself and crew with weapons of defence in case they should be attacked by any of the Greek pirates, as, about a month previous, a vessel had been captured by a pirate, and the captain and four seamen had been killed. Accordingly a large cannon had been prepared, with plenty of ammunition; and swords, pistols, and rifles had been furnished to our crew, who were seventeen in number. The greater proportion of them seemed powerful and resolute men. During our voyage we were twice threatened by pirates—once on the coast of Greece, and a second time on the coast of Spain, south of Cape St. Vincent, but on both occasions we were mercifully preserved. On our crew presenting a resolute front, the pirates, seeing that we were well armed, and prepared for them, considered “discretion to be the better part of valour,” and, after

watching us and hovering about us for some time, they left us without venturing an attack.

After a long but pleasant voyage (without anything worthy of being recorded), "by the good hand of the Lord upon us," we arrived safe in Plymouth about the beginning of August, 1849. "Bless the Lord, O my soul, and all that is within me bless his holy name." "Bless the Lord, O my soul, and forget not all his benefits."

## CONCLUSION.

The Claims of Jews on Christians—Their Conversion Promised in Scripture—Recent Efforts for their Evangelization—Motives to Influence Christians, etc., etc.

DEAR CHRISTIAN READER,—Before bidding you adieu, permit me to say a few words on behalf of that interesting and wonderful people, amongst whom I laboured as a Medical Missionary for some years, and bring before you their claims upon the Christian Church—enforce our duty, as Christians, to the Jews—show the progress already made amongst them, and the fields of usefulness opened out to us.

The conversion of the Jews to Christianity is an event of great magnitude in the dispensations of Divine Providence, and is frequently predicted in the sacred writings. The difficulties in the way of the accomplishment of these glorious predictions, it must be admitted, are great; but the emergence of the Jews at the present time from the obscurity in which they have so long lain in the world; the earnest desire manifested, by a great proportion of the German Jews especially, for the education of their children; the prominent part they are acting amongst the Gentiles in the daily occurring events in Europe; the united and persevering efforts, preceded and accompanied by fervent, believing prayer for the outpouring of the Holy Spirit, already made and still making by the different denominations of

Christians for their conversion; the measure of success with which the Lord has already blessed the labours of his faithful servants amongst them; the love to Israel shed abroad in the hearts of the Lord's people; and the general attention and interest amongst all denominations of Christians regarding the spiritual and temporal welfare of the Jewish nation;—all seem to be indications that the “fulness” of Israel draweth nigh. The great event of their conversion is clearly and frequently foretold. As they are still a distinct people, we may rest assured that they are preserved by the hand of God in that state for some great and good purpose, and the promises regarding their conversion to Christianity will not fail of their completion whenever the appointed time comes.

The passages indicating the conversion of the Jews are extremely numerous. We shall bring forward only three of them; they are sufficiently plain, however, and expressive of the great event. Hosea says (iii. 4, 5)—“The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.” This is as satisfactory as can well be desired, I will add, however, this remarkable prediction of the prophet Zechariah to the same purpose (xii. 9—14, xiii. 1)—“And it shall come to pass in that day, that I will seek to destroy all the nations that

come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon *me* whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."

These two passages from the Holy Scriptures seem quite sufficient to establish the truth of the doctrine in question. If we wanted a key to open the meaning of these and all similar prophecies of the Sacred Scriptures, we are furnished with one by St. Paul in the 11th chapter of his Epistle to the Romans, where he reasons at large on the ancient rejection and future conversion of his countrymen. "Now if the fall of them (the Jews) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life



from the dead? \* \* \* For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness, in part, has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved" (Rom. xi. 12—26). This illustrious event may, therefore, be expected with perfect confidence; and the signs of the present times indicate that the fulfilment cannot be very far distant. The fact of their conversion is quite clear. The manner of the fulfilling of the prophecies is, however, involved in some obscurity. Various opinions prevail upon that subject. Some suppose that the Jews shall be actually called to inhabit their own land before their conversion; others contend that there shall be a general conversion of the Jews in the countries where they respectively dwell: whether or not they return to their own land. The opinion which is more consistent to the *letter* of the predictions, and of the dealings of Jehovah with that extraordinary people upon former occasions, may be here left to the reader. Be the mode how it may, it appears very certain that whenever it takes place, it will be a great public event, and attended with powerful effects upon the several kingdoms of the world.

After the resurrection of the Lord Jesus from the grave, and a short time before his ascension into heaven, we are told that "He opened the understanding of his disciples, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance

and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" But the Church of Christ has not been faithful to this commission of her Head; for, until the beginning of the present century, she has almost entirely neglected the Jews. The Hindoo, the Chinese, and the more gross idolaters, have all, at one time or another, been blessed with missionary labours; but the poor Israelite had, till then, been neglected—his ignorance, his profligacy, his alienation from the God of his fathers, had scarcely excited any pity or drawn forth the least labour of love.

But since the commencement of the nineteenth century, the Church of Christ has been awakened to a sense of her duty; and a spirit of love to Israel has been shed abroad in the hearts of the Lord's people in this country and in America. Fervent, persevering prayers have been offered, and strenuous efforts have been put forth, for the bringing into the kingdom of Christ "the Jews with the fulness of the Gentiles." Society after society has been established, having for their object the conversion of the Jews. These societies have endeavoured to accomplish this object by the establishment of schools for the children of the Jews, by printing and circulating Bibles and tracts, by sending agents to preach the gospel to them, both at home and abroad, to converse on the subject of their Messiah, and to proclaim to them the good news, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and that "it is a faithful

saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," even the chief; by establishment of hospitals and dispensaries for relieving their bodily ailments; by institutions of industry, for teaching poor Jews trades, by the exercise of which they might earn their bread honestly; and lastly, by the establishment of mission colleges for the preparation of pious, converted Jews for missionary labours. The London Society for the Promotion of Christianity among the Jews was the first to enter the field, having been instituted in 1809, and has, at the present time, a great number of missionaries labouring amongst the Jews, a large proportion of whom are converted Israelites. Societies have also been formed of the friends of Israel at Basle, in 1831; at Strasburg, in 1835; at Cologne, in 1842; and, more lately, at Toulouse, in the south of France. The Irish Presbyterian Churches, and American Churches, have also, from time to time, sent missionaries to the Jews. Two had just arrived from the latter Church a little before we left Constantinople, destined to labour among the Jews in Salonica, a hitherto untried soil. Since 1840, the Free Church, and the Established Church of Scotland, have also sent missionaries to the Jews; and more recently, a Scottish Society for the Conversion of Israel, and the British Society of London for the Propagation of the Gospel amongst the Jews, have been established. There are at the present time, *fifty Jews* who are settled ministers of the gospel; and as many as *two hundred* Jews who are ministers as missionaries.

“The kingdom of God, cometh not with observation;” and the success attending the labours of the missionaries employed by these various societies have attracted but little attention from the world. But the Lord has abundantly blessed the labours of his faithful servants. Already the first-fruits are gathered in, to be followed, we hope, by an abundant harvest. It is but too true, that the Jews are still like “dry bones in the open valley,” scattered throughout all lands, “very many, and very dry,” without a true knowledge of the Word of God, without knowing that Messiah died for their sins according to the Scriptures, and that he was buried, and that he rose again according to the Scriptures; without the Holy Spirit, and consequently without spiritual life. But we are told that the preaching of Jesus, though foolishness to the world, is to be the source of their awakening; and that the outpouring of the Holy Spirit, in answer to prayer, is to be the source of their new life; and that when the means are blessed with them, God’s ancient people shall “yet stand up an exceeding great army,” and as they used to be when they marched through the wilderness, when the Lord went before them in the pillar of cloud, they shall be led to the inheritance of their Fathers, and if planted in their own land, shall not be plucked up any more.

“Pray for the peace of Jerusalem; they shall prosper that love thee.” “Blessed is he that blesseth thee, and cursed is he that curseth thee.” Permit me, for a little, earnestly to solicit your attention to a few of the motives which should induce Christians

to persevere in their efforts for the conversion of the Jews.

1. An appeal may be made to the *common feelings of humanity*, and especially to the *compassion of Christian hearts*. The condition of the Jews is truly pitiable ; that curse which their ancestors invoked has had, from age to age, a most tremendous accomplishment. They cried not out in vain before Pilate's bar, "*His blood be upon us and upon our children.*" Scattered through every country, the predictions of their prophets respecting them are minutely fulfilled ; they have been for many centuries "an astonishment, a proverb, and a byword ;" the very scorn and outcast "among all the nations whither the Lord has led them ;" what persecutions, what massacres, what confiscations, what expulsion, what banishment have not this miserable people endured during the last seventeen hundred years ? In Jassy and Constantinople, where I laboured amongst the Jews, holding familiar intercourse with their families, and enjoying opportunities of seeing them as they really are, I found a great proportion of the Jews, both German and Spanish, in the utmost temporal destitution. Many proofs of this have been given in the preceding narrative ; I shall only add one more, which occurred a little before we left Constantinople. On the 14th January, 1849, I was requested to visit a poor molammed (teacher) lodged in the Jewish quarter in Galata, who had arrived thero from Poland, two weeks previously, on his way to Jerusalem, but who had been compelled by sickness and poverty to remain in Con-



stantinople. My guide conducted me into the middle of the Jewish quarter of Galata. After traversing a very narrow street, wading through mud, we turned into another street of the same kind, almost impassable from the same cause, and there entering a three-storied house, very dirty and much in need of repair, the passage of which had an ash-pit on one side of it, we ascended to the first story, and entered a very small room, where I found my patient stretched on a bare board, a little elevated from the floor. This same room was occupied by three more Jews, who slept, cooked, and took their meals there together. The poor molammed appeared about fifty years of age. On examination, I found him labouring under *pulmonary consumption*, which was hastening him to the grave. He was literally covered with rags, and his countenance betrayed that he was not only labouring under an incurable disease, but was in extreme destitution and poverty; yet no murmur of complaint escaped from his lips. He only remarked, that though he had no earthly friend or earthly comfort, yet Jehovah, the God of his fathers, would not forsake him, for he had said, "I will not leave thee" (Gen. xxviii. 15). Similar cases were frequently presented to me in the course of practice.

But if their temporal circumstances are in general wretched, how much more wretched are they in their religious professions. Instead of the "*beauty of holiness*," a magnificent service, and a temple filled with the immediate presence of Jehovah, the modern synagogues, in the cities where I resided, ex-

hibited a rabble vociferously repeating *formulas*, with violent gesticulations, or walking to and fro in the midst of public prayers, or making engagements; children at their sports; almost every countenance indicating the utmost irreverence and unconcern, and the Chief Rabbi sitting by, and seeming to care for none of these things. If such is their neglect of reverence and common decency in their public worship, is it uncharitable to suspect an irreverent and careless performance, if not entire omission, of private devotion? Indeed, I found few of the Jews who had any knowledge of their own Scriptures, and almost all of them revered what they call the *oral law*, or the tradition of the elders, and the private opinion of the superstitious Talmudists, far more than the Word of God. “The Talmud and the Cabbala,” said they, “are as good authorities as the Bible; nay, the Talmud is wine, but the Scriptures taken by themselves are only water.” The manner of keeping the Sabbath among the Jews in Jassy and Constantinople (already described in the preceding journal) I found very different from that laid down by the prophet Isaiah. The prayers taught their children, and offered up to the great Searcher of hearts, are, in most cases, merely a recital of Hebrew words, of the meaning of which they know nothing. Education amongst the Jews has not only undergone a great change through the influence of the Talmud from what God intended it should be, but is confined altogether to the male part of the Jewish community, and is strongly prohibited to the females, as has already been shown in my remarks upon the education of Jewesses.

Can it be wondered, then, that infidelity and immorality have made rapid strides among the Jews? Many are not ashamed to profess that they think as little of Moses as of Christ, and ground all their hopes on the uncertainty of deism, or on the self-righteous observance of empty ceremonies. Their morals are as deplorable as their principles, as the attentive reader must have observed in reading the journal of my intercourse with them. Fornication and drunkenness prevailed extensively among the Jews in Jassy and Constantinople, and seemed not to be considered as transgressions of the holy law of Jehovah. The children of the lower orders, also, are accustomed from their infancy, in some places, to petty theft, and they learn with their years to glory in their shame. "*Now, if neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of heaven*" (1 Cor. vi. 9, 10), can there be conceived a state of more wretched and guilty ignorance, or one which makes a stronger appeal to the compassionate heart of Christians?

2. But the Jews have peculiar claims on the Christian Church far beyond any other people in the world. They were the ancient people of Jehovah—they were the saints of the olden time. Theirs were the lawgivers, prophets, and kings, who are our exemplars of faith. To whom do Christians owe gratitude for past favours in an equal degree as to the Jews? To whom were first committed the oracles of God? To the Jews: (Rom. ix. 4). Who preserved the Old Testament, which we now possess?

preserved it from age to age, while the whole earth was full of darkness? The Jews. Nay, Christian, by whom were you reconciled to God? Was not our Lord, in his human nature, a Jew (Rom. ix. 5), *at once the root and the offspring of David*, who shed his precious blood, that by his “bearing our sins in his own body on the tree,” we, who “believe on Him,” might have “forgiveness of our sins”—that “God might be just and the justifier of the ungodly who believe in Jesus,” and that “we, being dead to sins, should live unto righteousness;” and through whose all-prevailing intercession the Holy Ghost condescends to dwell in your heart, to enlighten, to humble, to sanctify you, and to comfort you by his presence in all your trials, and to support you by his grace in every time of need? Were not almost all the inspired writers of the New Testament, the earliest evangelists—the names that will ever be held in grateful remembrance by the universal Church as the apostles of the gospel—of the seed of Abraham? Paul, and Peter, and John, did not count their lives dear, “so that they might preach among the Gentiles the unsearchable riches of Christ?” Are we not, then, deeply indebted to the Jews? and are we not bound in gratitude to send the gospel to them, “that through our mercy they may obtain mercy?”

3. Is it not the imperative duty of Christians to be fervent in prayer, and to persevere in their efforts for the conversion of Israel? If “bowels of mercies” form a peculiar feature in the character of the Christian—if ingratitude be a sin, and it be our duty

to be just in all our dealings, and, whenever we have injured others, to make restitution to the utmost of our power—if to lessen sin, and to seek the spiritual advancement of our fellow-men, by advancing them in holiness, be the duty of the Christian, then it is our duty to become acquainted with the present state of the Jews, to pray earnestly and perseveringly that the Lord would take away the veil of Moses from off the hearts of the Jews; and to be diligent in the employment of every available means for bringing the Jews into the fold of the Great Shepherd.

4. Another class of motives may be drawn from considerations of a *more spiritual nature*, and which surely will *not* fail to have their due influence on the *lover of Christ*, who prays daily “thy kingdom come,” and who glories alone in the cross of the Lord Jesus Christ, by whom the world is crucified unto him, and he unto the world. Does the glory of God lie near your heart? We are taught to expect that his name will be glorified in some extraordinary degree, when he gathers his people from all the nations whither he hath scattered them (Deut. xxx. 3), and when he shall unite them to his Church, bring them into the land which their fathers possessed; and when he will do them good, and multiply them above their fathers; and “when the Lord their God will circumcise their hearts, and the hearts of their seed, to love the Lord their God, with all their heart and with all their soul.” Dost thou pray that the Lord Jesus may see of the travail of his soul and be satisfied? Is the honour



of the Redeemer the subject of our daily prayer? What can add so great a lustre to his crown, as when all Israel shall bow to his sceptre? Dost thou feel compassion for the souls of sinners? None need greater compassion than the Jews. Dost thou desire the conversion of the heathen? This great and glorious object will never be fully attained till all Israel shall come in. "For if the fall of them be the riches of the Gentiles, how much more their fulness?" If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? It would seem as if the high honour of evangelizing the world, and introducing that glorious period "when the earth shall be full of the knowledge of the Lord, as the waters cover the sea," is reserved for that favoured nation *"of whom as concerning the flesh Christ came, who is over all, God blessed for ever."* In whom all the families of the earth ever have and ever shall be blessed. The Jews are everywhere dispersed, they are trained up in the knowledge of the languages, habits, and manners of the nations among whom they dwell, and are thereby prepared with some of the most essential qualifications of missionaries, whenever "the Lord shall take away the veil from off their hearts." Oh, for that great and glorious day when Israel shall look upon Him whom they have pierced!

5. The peculiar complexion of the times affords great encouragement to persevere in our efforts at the present period for the conversion of the Jews. There can be no doubt, from what we read in the

sacred Scriptures, that a period is marked out in the counsel of God for the conversion of the Jews. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits ; that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The subordinate questions respecting the event, the time fixed for its accomplishment, and the manner in which it shall be accomplished, may admit of a difference of opinion ; but with respect to the certainty of the conversion of the Jews there can be none ; and "the drying up of the water of the great river Euphrates ;" the peculiar condition of the Turkish Empire at this moment, preparing the way for greater liberty to the Jews in their own and other lands ; the present aspects of the world for the last few years have been most eventful in the history of our race, and the "end is not yet ;" "the distress of nations with perplexity has not passed away ;" "men's hearts are still failing them for fear, and for looking after these things which are coming on the earth ;" the removal of the civil disabilities of the Jews, and the emergence of this people from their long obscurity ; the giving way of the prejudices of the Jews themselves in regard to Christianity ; the success vouchsafed by the Lord to the labours of his faithful servants in the numerous conversions among them, both at home and abroad—for it is believed, on good authority, that more Jews have been converted during the

present century, than during the seventeen previous centuries—the spirit of inquiry abroad among the Jews; the increase of the societies having for their special object the conversion of the Jews; the love to Israel so universally prevailing among the Lord's people at the present time;—all these seem to indicate that the time of God's mercy to Israel is not far distant. Shall we not mark these “*signs of the times?*” Ought not the voice of God in his providential interpositions to be regarded by us.

6. The immediate design of our Lord's ministry was to “call the Jews;” and, therefore, in efforts for the conversion of the Jews, we are particularly treading in his footsteps. His last command to his apostles was, that they should preach the gospel to *every creature, not excepting* any sinner of any nation, but “*beginning at Jerusalem.*” It was unbelief at first, and it is unbelief now which alone excludes them from the blessings of “the kingdom.” “And they also (the Jews), if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again” (Rom. xi. 23).

7. To add but one more remark in the way of motive, the conversion of the Jews would complete the plans and secure the objects of all the other societies. It is not to undervalue any of these noble charities, with which our island abounds—blessed be God for their establishment and for all the success which attends them—but the pre-eminence can be yielded to none of these in usefulness and importance. The complete success of the efforts of the Chris-

tian Church to promote the conversion of the Jews, embraces the end of them all. What is the end of the dissemination of the Holy Scriptures? of the foreign missions among the heathen? and of the distribution of religious tracts? Convert the Jew, and he will add a lustre to the Scriptures, and stamp a value on interpretations of them such as shall fill the world with wonder. Convert the Jew, and "Messiah shall reign from sea to sea, and from the river unto the ends of the earth." Dear Christian brother,

"*Think* of the Jew! that race of high renown,  
Whose wonders grace the chronicles of time,  
Whom God with gifts and privilege once did crown,  
But scattered now through every land and clime.

"*Pity* the Jew! how dark his lot appears!  
How bitter are the sorrows he endures!  
For him, the Saviour shed his tenderest tears,  
And by his own example asks for ours.

"*Toil* for the Jew! inform, convince, persuade,  
Pour light down upon his darkened mind,  
And still advance with spirit undismayed,  
Assured the fullest recompense to find.

"*Pray* for the Jew! let intercessions rise  
To Him, who erst as Abraham's God was known;  
So shall the 'veil' be lifted from his eyes,  
And in *our* Saviour he shall see *his own*.

"*Bear* with the Jew! his prejudices is strong;  
With scorn he may at first thy love repay,  
Yet grace and truth shall lead his soul along,  
And give the promise of a brighter day.

"*Hope* for the Jew! the promise standeth sure!  
From our Jehovah's lips the word has passed;  
His gracious purposes He will secure,  
And so all Israel shall be saved at last."

## A PRAYER.

O Lord, almighty, eternal, and infinitely holy Jehovah-Jesus, our Saviour and everlasting Friend, be pleased to pardon whatever may be injudicious in this feeble effort to extend thy kingdom ; be pleased to make this little book a blessing, and to shed abundantly of thy Holy Spirit on every reader. If it fall into the hands of an unbelieving Israelite, or of the unconverted, make the passages from thine Holy Word, quoted in this book, the means of their conviction and conversion. May it awaken in many hearts increased solicitude for the salvation of the unbelieving Israelites, the redemption of whose souls are precious ; may it stir up many of thy redeemed people to offer increased prayer for support and blessing to the various societies instituted for the conversion of Israel, and to the missionaries who are engaged in labouring amongst thine ancient covenant people. May the future life of the writer be a life of increased usefulness in thy service. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit,” be with all my fellow-men. Amen.





## APPENDIX.

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### NO. I.—A REQUIEM FOR THE AUTHOR'S CHILD.

PAGE 88.

FARE-THEE-WELL, thou lovely stranger !  
Guardian angels take your charge ;  
Freed at once from pain and danger,  
Happy spirit, set at large.

Life's most bitter eup just tasting,  
Short thy passage to the tomb,  
O'er the barrier swiftly hasting  
To thine everlasting home.

Death, his vietim still pursuing,  
Ever to his purpose true,  
Soon her plaeid cheek bedewing,  
Robbed it of its rosy hue.

Sealed those eyes, so lately beaming  
Innocence and joy so mild ;  
Every look, so full of meaning,  
Seemed to cndear the lovely child.

In the silent tomb we leave her  
Till the resurrection morn,  
When her Saviour will reeeive her  
And restore her lovely form.

Then, dear Lord, we hope to meet her  
In thy happy courts above,  
Thero with heavenly joy to greet hor,  
And resound redeeming love.

## No. II.—THE TESTIMONY OF A YOUNG JEW CONVERTED TO JESUS CHRIST.

PAGE 142.

*March 19.* To-day the young Israelite Haiam handed to me a summary of the proofs of the Messiahship of the Lord Jesus, which I had prescribed to him as an exercise from the Old and New Testaments. It was originally written in Judeo-Polish. I shall give the translation:—

“Throughout the whole Tarnach (Bible) we find that Jews and Gentiles have promises of a Messiah, or of a person anointed and sent from God to be a Saviour of the world; to make peace, as a Mediator, between God and man; to be a sacrifice for the sins and transgressions of the whole world; to be a Lord, a Prophet, and a Lawgiver, to be a Priest and an everlasting King.

“The first covenant which God made with man, we find in Gen. ii. 16, 17. ‘And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt *not* eat of it: for in the day that thou eatest thereof thou shalt surely die.’ Our first parents broke this covenant, and they were condemned accordingly by the Lord God, but with this gracious promise, ‘And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt buise his heel’—*i.e.*, one shall come forth of the seed of the woman, who shall destroy death and sin, the weapons of the devil. This is the Messiah, the Saviour of the world. This promise of a Saviour is given and assured to the patriarch Abraham nearly two thousand years after Adam’s time. ‘And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.’ Again, the promise is repeated to Isaac, Abraham’s son. The patriarch Jacob prophesied clearly of the coming of Messiah in these words—‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.’ Moses also prophesied

of the coming of the Messiah—‘The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me: unto him ye shall hearken.’ And again—‘I will raise up to them a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of them.’ King David, who lived 400 years after Moses, and the first king from Judah, from which family and seed Messiah must come, has clearly explained this mystery in 2 Sam. vii. 12—17; 1 Chron. xvii. 11, 15. In these passages we learn that Messiah is an eternal king, that he must come from David’s seed; and therefore we read, in Psa. ii. 7, 8, ‘Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession.’ We find this promise, that Messiah shall come from the seed of David, repeated by many of the prophets, more particularly by Jeremiah (xxiii. 5, 8), spoken of David’s seed more than 400 years after David’s death. The prophet Ezekiel, who lived at the same time with Jeremiah, spoke of Messiah under the name of David himself (Exek. xxxiv. 22, 24). All Christians, and even the Jews of the present day in the Talmud, acknowledge that the prophet in these words speaks of Messiah, as King David had died 400 years previously, and it was impossible for him to rise again and feed God’s people. Isaiah the prophet, who lived before Jeremiah, speaks plainly of Messiah in the xlix., l., li., lii., and still more plainly in the liii. and liv. chapters of his prophecy. The prophet Daniel, who lived about the end of the Babylonish captivity, and a short time before Haggai, Zechariah, and Malachi, the last prophets among the Jews, nearly 500 years before the coming of Messiah, declares distinctly that Messiah will come after seventy weeks (or to reckon each day one year, after 490 years), and will be cut off and be no more seen (Dan. ix. 24—27). And in the prophet Hosea (iii. 4, 5), we read that ‘the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and

without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God and David their King; and shall fear the Lord and his goodness in the latter days.' In the prophet Haggai (ii. 7, 9) we read, 'And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts.' 'The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.' Thus we see that the Old and New Testaments are alike, and that we may see more clearly that the Lord Jesus Christ is truly Messiah, we shall bring together the Old and New Testaments, and examine the birth, death, and resurrection, and reign in heaven of Messiah, and thus see that all the prophecies regarding the Messiah are fulfilled in the Lord Jesus.

"THE OLD TESTAMENT SAYS:—

"The Messiah shall come from the seed of Abraham (Gen. xii. 3, xxii. 18); and from David's seed (2 Sam. vii. 12); and from Jesse (Isa. xi. 1).

"Messiah shall be born of a virgin (Isa. vii. 14).

"Messiah shall be born in Bethlehem-Ephratah (Mic. v. 2).

"A messenger shall go before him and prepare the way (Isa. xl. 3; Mal. iii. 1).

"Messiah shall preach in Galilee, and the people that walked in darkness shall see a great light (Isa. ix. 1, 2).

"When Messiah comes, 'the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing' (Isa. xxxv. 5, 6).

"THE NEW TESTAMENT SAYS:—

"That Jesus Christ was 'the son of David, the son of Abraham' (Matt. i. 1).

"Jesus Christ was born of a virgin (Matt. i. 18, 25; Luke i., ii.)

"Jesus Christ was born in Bethlehem (Matt. ii. 1; Luke ii. 4, 5).

"John the Baptist did so (Matt. iii. 1—3; Mark i. 2, 3).

"Jesus Christ did so (Matt. iv. 15, 16).

"It was so done when Jesus Christ was on the earth (Matt. iv. 23, xi. 5).



“THE OLD TESTAMENT SAYS:—

“But with all these miracles the people shall hear indeed, but understand not, and see indeed, but perceive not (Isa. vi. 9).

“Messiah shall be despised and rejected of men, a man of sorrows and acquainted with grief. We hid, as it were, our faces from him. He was despised, and we esteemed him not (Isa. liii. 3).

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem, behold thy King cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass (Zech. ix. 9).

“And at this time the people shall cry out, ‘Blessed is he that cometh in the name of the Lord’ (Ps. cxviii. 26).

“Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me (Ps. xli. 9).

“And I said unto them, If ye think good give me my price, and if not, forbear; so they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was priced at of them. And I took the thirty pieces of silver, and east them to the potter in the house of the Lord (Zech. xi. 12, 13).

“THE NEW TESTAMENT SAYS:—

“This was fulfilled in the days of Jesus Christ (Matt. xiii. 13, 14).

“The Son of Man hath not where to lay his head (Matt. viii. 20). His soul was exceeding sorrowful, even unto death (Matt. xxvi. 38). And his sweat was as it were great drops of blood falling down to the ground (Luke xxii. 44).

“And Jesus, when he had found a young ass, sat thereon (John xii. 14; Matt. xxi. 5).

“The people have so done to Christ (Matt. xxi. 9).

“A friend had so done to Christ (Matt. xxvi. 47; Luke xxii. 47).

“And Judas said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver (Matt. xxvi. 15) And they took counsel, and bought with them the potter's field, to bury strangers in (Matt. xxvii. 7).

"THE OLD TESTAMENT SAYS:—

"Messiah shall be 'numbered with the transgressors' (Isa. liii. 12).

"But Messiah was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed (Isa. liii. 5).

"They pierced my hands and my feet (Ps. xxii. 16; Zeeh. xii. 10).

"He keepeth all his bones, not one of them is broken (Ps. xxxiv. 20; Num. ix. 12; Exod. xii. 46).

"They gave me also gall for my meat, and in my thirst gave me vinegar to drink (Ps. lxix. 21).

"All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him. Let him deliver him, seeing he delighted in him (Ps. xxii. 7, 8).

"They part my garments among them, and cast lots upon my vesture (Ps. xxii. 18).

"THE NEW TESTAMENT SAYS:—

"Then were there two thieves crucified with him, one on the right hand and another on the left (Matt. xxvii. 38).

"And when he had scourged Jesus, he delivered him to be crucified (Matt. xxvii. 26). And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped (Mark xv. 19).

"And they crucified Jesus (Matt. xxvii. 35; Luke xxiii. 35).

"But when they came to Jesus and saw that he was dead already, they brake not his legs (John xix. 33).

"They gave Jesus vinegar to drink mingled with gall (Matt. xxvii. 34).

"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him come now down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said I am the Son of God (Matt. xxvii. 41-43).

"And they crucified Jesus, and parted his garments, casting lots (Matt. xxvii. 35; John xix. 23; Mark xv. 24).

"Matt. xxviii.; Acts i. 9—11; Matt. xxviii. 18; Rev. i. 18, etc."

## No. III.—ON MEDICAL MISSIONS.\*

WE call special attention, in the first place, to the significant fact, "*that in the ministry of our Lord and his Apostles, the healing of disease was associated with evangelistic effort to restore men to the knowledge, love, and service of God.*" No one, who has even glanced at the inspired records of our Lord's ministry, can have failed in so far to notice this; but few comparatively, we suspect, have remarked how closely the two agencies were associated, and how powerfully the benignant ministrations of the one subserved the yet more sublimely benignant aims of the other. "Jesus," we are told, "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy, and he healed them" (Matt. iv. 23, 24). This description, it is evident, refers not to a single day, or even week, but to a period of considerable length, and relates what took place in his march of miracle and mercy, as he passed from one village to another. It is one description, grouping the general features of many a scene. And what a picture, as we allow it to expand in our imagination, does it spread out before us! We see the multitudes, as the news of his entrance into a town or village circulates far and wide, crowding towards him on every side. There is the blind man led by the hand of another into his presence; there is the palsied old man, leaning on the arm of an affectionate son; a third approaches him on crutches; others, too infirm or decrepid to move themselves, are carried forward on beds; the deaf and dumb draw near unable to hear the kindly accents of his voice, but reading encouragement and sym-

\* I am not certain who wrote this; I had copied it into my note-book in course of reading.

pathy in his countenance; the mother hastens to him with her dying child; the wild demoniac and dreaming lunatic are guided to his feet, and a word or a touch restores them all. And as gratitude and wonder are written on every countenance, he rises from the earthly to the heavenly, and explains to them the truths, and offers to them the inestimable blessings of the kingdom of God. Thus did the Great Missionary, linking in one, care for the body with anxiety for the immortal part of man, combining healing with preaching, discharge his great commission.

And what our Lord thus did himself, he instructed and empowered the apostles, and other first teachers of Christianity, to do likewise. There is a studied explicitness and uniformity in his directions. When he called the twelve disciples, "he gave them power and authority," says Luke (ix. 1, 2), "over all devils, and to cure diseases; and he sent them to preach the kingdom of God and to heal the sick." When, soon after, he sent forth seventy other disciples, their commission ran in these terms—"Into whatsoever city ye enter and they receive you, eat such things as are set before you, and heal the sick that are therein; and say unto them the kingdom of God is come nigh unto you" (Luke x. 8, 9). Scarcely has the Lord Jesus ascended from Mount Olivet to his throne, when we behold the infant Church assembled at Jerusalem, and lifting up their voices with one accord in the following sublime supplication—"And now, Lord, behold their threatenings, and grant unto thy servants that, with all boldness, they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts iv. 29, 30).

With what divine profusion this prayer of the infant Church was answered, may be seen in the whole of the inspired history of the primitive missions. Sometimes an individual case of healing is minutely described in all its interesting and picturesque details; as in the case of the lame man at the Beautiful Gate of the Temple, the father of Publius, and others. And in other cases we meet with such striking general descriptions as the following:—"And by the hands

of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, at the least, the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folk, and them which were vexed with unclean spirits, and they were healed every one" (Acts v. 12—16). In like manner it is reported of Paul at Ephesus, who, in miraculous gifts as in other things, "was not a whit behind the chiefest of the apostles." "That God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts xix. 11, 12).

Now the practical question is, whether in many extensive sections of the mission field, the blessings of healing and the ministry of the gospel might not advantageously be associated again; associated, if not in the same person yet in the same missionary enterprise, and seem to emanate from a common source? The Church of Christ no longer possesses the miraculous gifts of healing, but it is a circumstance not to be overlooked that the two countries from which the missionaries of the cross principally go forth, possess the medical art in high perfection; a perfection which, in some departments, almost makes it seem to tread closely in the footsteps of a miracle; and the question is, whether by medical art being combined with Christian missions, and Christianity thus approaching nearer to its primitive aspect of benignity and superiority, it would not approach nearer also to the primitive measure of success? It is quite true that the gospel is the grand instrument of conversion—we acknowledge no other, we have trust in no other. Let this be proclaimed as an immutable principle from our house-tops, and at the corners of our streets. But it is no contradiction to this principle to say, that in the external details and accompaniments of this blessed work, adaptations should be studied. Show us an arrangement that shall dispel the sus-



pitions with which the British or American missionary is apt to be regarded, that shall transform obstinate prejudice into friendly prepossession ; that shall at least carry the out-works, though it does not win the citadel ; that shall make the presence of the missionary welcomed into circles from which he would otherwise be excluded, and you are conferring an immense boon upon the whole Christian Church. Now this is the very argument we are prepared to urge in behalf of medical missions. Apart altogether from the good influence which the medical art, when associated with missionary enterprise, is likely to exert on those who are the subject of the missionary's care, strong reasons might be stated why both medical skill and medical stores should be abundantly provided for every foreign mission station. It would be a distressing work to estimate the number of valuable lives that have been prematurely sacrificed, and thus lost to the mission cause, from the want of requisite medical stores and medical advice. Many a promising missionary has fallen in the meridian of his usefulness, and many a beloved missionary's wife has been snatched by disease from his side, in a land of strangers, when, if a common amount of medical skill had been on the spot to be promptly applied, they would, in all human probability, have been spared. The mortality of missionaries on this account is a matter which claims to be looked at, both on the ground of benevolence and of economy.

But looking at medical missions in their relation to large portions of the Mohammedan and heathen world, there are various considerations which go to point them out as the most hopeful auxiliaries and adjuncts to the propagation of the gospel. For example, in many regions of the East, the priests are the chief medical practitioners, and their success, such as it is, is made to contribute to the honour of their gods, and to the authority of their superstition. But bring the superior medical skill and surgical dexterity of Europe into contact with the blundering attempts of these impostors and empirics ; let the wisdom and appliances which the Christian missions have brought along

with them, be seen triumphing in innumerable instances where these have signally failed, and you do much to break the charm of their mischievous and ill-gotten influence, and to open up the way for the messengers of truth. It will in some respects be like the rod of Aaron, swallowing up the rods of the magicians and necromancers of Egypt, and putting them to open shame.

I am not sure that it is generally known in what a degraded condition medical practice generally is in the countries of the East. It is, to a great extent, a system of blundering based on ignorance, most cruel in its prescriptions and fatal in its results. All Syria is almost left to the mercy of charm-venders, fakirs, and other impostors. In many parts of India a very great proportion of women die in childbirth; the infants often perish with the mothers; and, considering the nature of the treatment, the cause of wonder is that any of them live. This remark may be extended generally to the countries of the East. Now surely every benevolent mind will be prepared to own that, even should the higher ends of the mission not in every case be gained, there is a blessed reward even in the removal of bodily ailments, and in affording relief from bodily anguish. In the hospitals, for example, that have been opened by our medical missionaries in China, 1000 cures of cataract have sometimes been effected in the course of a single year; and one pictures to one's mind, with a thrill of delight, the removal of the diseased lenses from the eyes of such a multitude, and the long-intercepted light of heaven once more shining inward on their souls, with all the other cases of malady, sometimes even a hundred in a day, that are brought under the benevolent and enlightened treatment of the medical missionary. Besides, we hold it to be impossible that the highest ends of the mission should not be advanced by such accompaniments and aids, and that a deep impression should not be left on the native mind of the benevolence and intellectual superiority of that Christianity which has prompted and which sustains it all.

Even this, however, does not present us with the entire

strength of the case. Throughout the regions of the East generally, a peculiar respect and sacredness has for many ages surrounded the person of the physician. His profession obtains for him an easy and unsuspected admission to circles from which every other person would be repelled by the most rigid and exclusive interdict. In Syria his person is held sacred, even by the wild and predatory Arabs. The instances have not been unfrequent in which he has even been admitted into palaces and stood with honour before eastern thrones; and he alone has liberty to trample on the barriers of Mohammedan exclusiveness and to come into near and intimate contact with the female mind. "He who is a physician," it has been happily said, "is pardoned for being a Christian; religious and national prejudices disappear before him; all hearts and houses are opened, and he is welcomed as if he were carrying to the dying lips water from the fountain of youth or the elixir of immortality."

This kind of agency is no mere matter of hopeful theory. The medical mission has already been tested by experiment sufficiently extensive and various, and has proved so often the pioneer and protection of the evangelist, as to warrant our claiming for it not merely a temporary trial, but the general adoption of its spirit and principle into the schemes and operations of our missionary institutes. At the court of Ava, in Siam, in Ceylon, in Kurdistan, in China, in Africa, in the Islands of the Pacific, in India, in Syria, etc., medical missionaries have laboured, and the testimonies regarding their influence and success verify all previous anticipations and predictions.\*

In conclusion, it would seem, as if when one gift was withdrawn from the Church of Christ, there was some compensating arrangement in Divine Providence which supplied its place. For example, the gift of tongues has been withdrawn from the Church; but the art of printing has been given to the Church in its stead, by which copies of the Bible, and of religious treatises or tracts, after they have been translated into foreign tongues, can be multiplied almost

\* Illustrations of this truth have been given in the Introductory Address.

indefinitely, and as if by a continuation of the ancient miracle, the few loaves of the bread of life so multiplied as to reach millions. In like manner, the steamboat, the railway, and other modern inventions, by which we can now pass with ease in a few days over spaces that, in apostolic times, would have required the perilous and uncertain toil of months, have been given to us to compensate for the want of other appliances peculiar to the primitive age. And may we not add, that medical art has been given to the modern missionary in the room of miracles, and that by the character of practical benevolence with which it surrounds his mission, and the superiority with which it invests him in the midst of the untutored tribes who have hitherto been left to the mercy of the impostor and the charm-seller, it is fitted to be his pioneer and protector? And, if so, it is surely an influence brought within his reach by the providence of God, which it would be the height of folly, indiscretion, and ingratitude to overlook or neglect.

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#### No. IV.—ON THE PRESENT STATE OF TURKEY.

SINCE I left Turkey great and beneficial changes have been effected in preparing the way for the evangelization of the different races in that empire. The missionaries to the Jews from the various societies have been increased, and their labours blessed. A special mission to the Mohammedans has been commenced, and the missionaries are labouring in various cities throughout the empire; and already their labours have been blessed, as referred to in the following report just received from Constantinople:—

“For several years past, many Christians in North America and in England have held meetings with reference to the crection of a mission-house for the evangelical ministers, converts from Mohammedanism, who have laboured with great industry among their countrymen in Constantinople. This building was finished in the beginning of this



year, and the missionary Williams has given utterance to his thanks for it in a document dated April 15, which is interesting as pointing out the present position of the Mohammedan with relation to Christianity. 'Fifteen years ago,' says he, 'the erection of the mission-house at the place whereon it now stands, right opposite one of the palaces of the Sultan, would have been impossible. During its erection, the oldest sons of the Sultan, and their wives, and several of the pashas crossed over to examine it, without any marks of displeasure. A great number of Turks have visited me in the new edifice, and have showed me the same respect as if I were yet a Mussulman, although the fact of my conversion is well known to them. Among these was a secretary of the Grand Vizier, and over twenty palace officers of the Sultan. I hope soon to be able to preach the gospel before a large assembly. Fourteen days ago I sat in the court of the mosque Yeni Djame, near to several Mohammedans, when a poor scholar asked me for a gift. I said to him, "Gold and silver have I not, but I can announce to you the good tidings that having been once a Mussulman I am now a Christian." Four Mohammedans who heard this, asked me to explain to them the matter more particularly. I began to prove to them the divinity of Christ, and spoke for three hours in the court of the mosque, before an increasing circle of hearers, regarding the Son of God. At the present moment there are five Mohammedans prepared for baptism, two of whom are persons very well informed, who now, after long search, have found the truth.'"

The following letter, regarding "Prospects and Difficulties in Turkey," dated September 5, has been received from a distinguished American missionary:—

"'The kingdom of God cometh not with observation.' Astronomers, by observation and calculation, can predict to a minute, and even a second, the time of all the eclipses of the sun and moon for a hundred years to come; wise politicians can form very probable conjectures as to the ups and



downs of politics for future months and years ; but who can foretell the coming of the kingdom of God in any country ?

“A few months since, thousands of Christians were watching with intense anxiety the progress of things in Italy, firmly believing that the Austrian power would for ever cease from the whole length and breadth of the land ; that the temporal dominion of the Pope was near its termination ; and that over the whole of beautiful Italy religion would be free. But behold ! the house of Hapsburg still rules in Venice, and, perhaps, virtually in Modena, Parma, and Tuscany ; the Pope, instead of being shorn of all temporal power, has been advanced to the enviable, though somewhat dubious, position of President of the Italian Confederation ; and under such an arrangement how can religion be free ?

“How little reason have we to trouble ourselves with this question, or with any of the present results of this last short but terrible war ! We know that our God reigneth, and although we may not *see* the progress of his kingdom, yet its course is sure ; and oftentimes those events which seem to us the most untoward, are really the most helpful to the work. So it has been in Turkey, and we trust it will be so in Italy.

“The great awakening in America, and more recently in Ireland (in Scotland, and in some parts of England), where the work still goes on in a most marvellous manner, seems to open a new prospect before the Church. May we not expect that the days are at hand for the more complete fulfilment of the prophecy of Joel—‘And it shall come to pass afterward, that I will pour out my Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit’ (Joel ii. 28, 29).

“I have been lately led to reflect much upon Turkey, as the probable field for some of the most wonderful displays of the Spirit’s power on the earth. In this land nearly all the facts narrated in the Bible occurred. It was here that

Eden was; and here our first parents fell. It was here that Noah lived, and Abraham, and all the patriarchs, and prophets, and apostles. Here God made his everlasting covenant with his people, and through natives of this country alone did he speak to the children of men. Through them he gave the law, and the prophets, and the gospel. It was here that, through many centuries, his miraculous power was seen confirming his word. Here the Son of Man appeared and 'brought life and immortality to light.' Here He suffered and died, thus making a perfect atonement, once for all, for the sins of the whole world. Here the Spirit was first poured out, and God was glorified in the conversion of many souls.

"Is it not most natural to expect that when the set time does come to favour this land, the workings of God's Spirit here will be attended with unprecedented power? May we not hope that very suddenly all these hoary-headed systems of error and superstition will be swept away, and in their place will arise the Lord's spiritual temple, filling the whole land, and resounding with praise to God and to the Lamb? When I think how the light of the gospel, that was first kindled in this land, has been extinguished, or nearly so, for so many centuries, and how exceedingly degraded are the great masses of people that are now here, I am constrained to exclaim, How great will be the glory of that triumph which shall again restore the light where it has so long been darkened! What an argument to use in prayer for the outpouring of the Holy Spirit on Western Asia, that God may thus be glorified throughout the whole earth, when the story shall be told of his returning once more with his power to the land of the patriarchs and prophets.

"If it be asked whether there are any indications of the beginning of a work of the Holy Spirit here, I will say that although there is at present nothing that we can call a revival of religion, yet there is a wide-spread preparation for such a work; and nothing seems to be needed but more fervent, and united, and believing prayer to bring down the blessing. The revivals in Ireland are attracting much atten-

tion among the Protestants in this country. Full accounts of them are translated and published in Protestant newspapers, in the Armenian and Armeno-Turkish languages, and we have reason to know that they are read with much interest. A few interesting cases of awakening have occurred here lately, one of them among the Mohammedans, the person being a man of high rank; and we are hoping and praying to see a general movement among all classes.

“The Protestant civil community here, is at present in considerable embarrassment. The Turks, from the beginning of their rule, have required that each religious body of people in the country should have its own separate civil establishment, at the head of which is the patriarch, usually, who thus becomes a civil ruler under the Porte, as well as a bishop of his Church. When the Armenian Protestants were excommunicated by their patriarch, it became necessary that they should be organized into a separate community, and one of their own number, a layman, was placed at their head. All the Protestants in the country must be enrolled on his books. If any need a travelling passport, or a license for marriage or burial, or if any would rent or purchase real estate, it can only be done through him. If the rights of a Protestant are infringed in any part of the country, and complaint is to be made to the Porte, it must be done through him. For the support of this officer, the Protestants all over the country have been called upon to contribute, and were this all the civil tax they have to pay the sum could easily be raised. But the fact is, they have heavy taxes to pay to the Government besides, and then they have to give something to aid in supporting their own pastors and schools, and it comes very hard, especially since this particular tax is all over and above what the people of other Christian races have to pay, these having their bishops as their civil heads, and they are few and poor. The Protestants, on this account, are deeply in debt, and it has become a serious question with them, whether they should not dissolve their civil establishment entirely. This would doubtless open the way for a

general persecution of the Protestants throughout the empire, the result of which none can foresee.

“Another subject which has given rise to not a little anxiety is the censorship of the press in Turkey. For many years there has been a nominal censorship of all books published in the country, and all brought from abroad. Recently the thing has been put more under rule. A Board of public instruction has been formed, composed of a representative from each of the religious denominations ; and this Board has the duty of looking after the press. They appoint certain individuals as censors, and no publisher in the country is allowed to print a book without first submitting it for examination to one of the censors, and procuring a regular permit.

“Some time since Madteos Patriarch, now Catholicos of all the Armenians, published a book, entitled, ‘The Good Man and the Good Christian,’ in which he poured great abuse upon the Protestants, and especially upon the American missionaries. Dr. Hamlin prepared a short reply to his calumnies, but when the manuscript was put into the censor’s hands to get his sanction to print, he declined giving it. The matter was then referred to the Board of Education, but there it fared no better. It was not the good pleasure of the Armenians to have such a book published, and therefore it must not be.

“About the same time another book, prepared by Dr. Hamlin many years ago, and published, called ‘Protestantism and Papaey Compared,’ being out of print, application was made to the censor for permission to publish another edition, but he positively refused.

“An appeal has been made to the Protestant ambassadors, and it is hoped that the matter will be set right. An important principle is involved. The censorship of the press was instituted here to guard against political publications that might do injury. No reference was had to religion at all ; and it is obvious that nothing of the sort can be allowed, unless the Turks first select one form of the Christian religion existing here, and declare that all others must conform



to that. The idea of putting an Armenian censor to decide what Protestant books shall be printed is simply absurd. No other denomination in the country is thus treated. The Greeks have their own censor, and the Roman Catholics their own; in each case the man being responsible to the Government that nothing detrimental to the State shall pass. Why then should not the Protestants have their own man also? This question has already been brought to the attention of the Porte, and it is difficult to see how they can refuse such an arrangement.

“I am happy to announce that the elementary works prepared and printed in England, to aid the Turks in acquiring the English language, are well received here, and are selling as rapidly as could be expected. They consist of a dictionary in Turkish and English, a dialogue book, and a reading book; and an English grammar in Turkish has been prepared here, and will soon be printed I suppose. The object is one of high importance, and it is to be hoped that English literature will be cultivated in Turkey in years to come far more than it ever has been.”

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#### NO. V.—THE PAST YEAR IN THE BEBEK THEOLOGICAL SEMINARY.

IN page 26 of the “Journal of a Medical Mission,” a description has been given of a visit to the Theological Seminary at Bebek, on the Bosphorus. The following report of the progress of this seminary during the past year, has been received, and is very encouraging:—

“The efforts of the students during the year have been characterized by great earnestness and zeal, and their progress in the various departments of study pursued has been highly satisfactory and encouraging. A well-defined and systematic course of instruction has contributed wonderfully to secure a steady and continuous growth of excellent mate-



rial for future use. It has contributed to a steadiness and fixedness of purpose in the minds of the pupils. They have not been diverted from the object they had in view when they entered; but, on the contrary, have steadily and perseveringly gone forward, some even in the midst of great difficulties, with noble purpose and earnest resolve to become blessings to their people. And especially, during the past year, have we been gratified to observe an increased earnestness of purpose and effort among the pupils to become qualified for the work of Christ. In spirit, in conversation, and in conduct, they have shown that they had no other work in view but God's work, and there has been manifested an earnest longing to enter upon this work as soon as possible."

Respecting the work of grace with which, as previously reported, the seminary has been visited, the following language is used:—

"We are truly thankful in being able to say, that the past year has been one of rich spiritual blessing. God has been with us in great power, and our hearts have been filled with praise and thanksgiving. \* \* \* The blessing came almost as suddenly as the day of Pentecost. Nearly half the students were previously hopefully pious, though many of them in experience resembled those disciples Paul found at Ephesus, who, when he asked whether 'they had received the Holy Ghost,' replied, 'we have not so much as heard whether there be any Holy Ghost.' These students were now suddenly transformed into new persons. The baptism of the Spirit opened their eyes to see spiritual things as they never saw them before. It was as though a veil had been taken away, and they were introduced into an entirely new spiritual experience. Their love and joy, too, were indescribable. They would seize us by the hand, saying, 'Oh, how we love you! Never have we known anything like this. Our hearts are full of joy, full of love to Christ, and love to all. We cannot describe to you our feelings. We *know* that God is here now as in America. We *feel* it in our own hearts. His Spirit is within us.'

“The baptism of the Spirit upon the pious portion of our students was truly a striking manifestation. But God sent his Spirit not only in its reviving power in the hearts of his people, but also in its renewing and converting power. Sinners were thrown into the greatest distress on account of sin, and days and nights were passed in anguish till the Saviour appeared. In a few weeks from the time the work commenced, nearly all our students were hoping in Christ, and though several months have elapsed since these hopeful conversions took place, there have been no appearances to indicate that the work was not genuine and thorough. The delightful influence has continued with us to the end of the year. While the most strenuous efforts have been made in the regular routine of study, every day there has seemed some new manifestations of the wonder-working power of our Divine Redeemer.

“The daily prayer-meeting that was commenced more than six months ago, has been deeply interesting. All the students, with one exception, have taken an active part in the meetings; and the fervency, earnestness, and importunity of their prayers plainly indicated that they had obtained an effectual hold upon God’s promises. It has been their practice to have a special subject of prayer for each day. Keeping up correspondence with all the stations of the mission, they constantly received interesting items of intelligence; which were communicated in their meetings, and in this way there had been awakened in the minds of the students, a deep interest in reference to all parts of the mission-field. They have come to a knowledge of the wants of the field, and the progress of God’s work in this empire, which has contributed much to excite their sympathies, strengthen their faith, and render them more fervent in their prayers. Their hearts have been enlarged toward their own people, and they have been led to consecrate themselves anew and unreservedly to the Lord. They say, ‘We are greatly encouraged to pray and labour for the work of Christ in this land, after what we have seen of the wonderful power of the Holy Spirit in our seminary; for

now we understand, as we never understood before, that it is not by might nor by power, but by the Divine Spirit. It is not by man's feeble instrumentality and machinery, as we formerly too much supposed, but by the almighty power of God.' We can truly say, with reference to our students, that never before have they manifested such solicitude for the salvation of their people, and there is every reason to hope that all who are now in the seminary will, in a few years hence, be earnest and successful labourers in the vineyard of Christ, and will be owned and blessed as faithful servants of their Divine Master, in setting up his kingdom in this great empire."

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NO. VI.—MEDICAL MISSIONS THE COMPLEMENT  
OF OTHER CHRISTIAN AGENCIES FOR THE  
CONVERSION OF THE WORLD.

FROM an able article in the October Number of the *Medico-Chirurgical Review*, we make the following brief extracts:—

\* \* \* "The subject of medical missions, which has attracted a large share of attention from the best minds, both in the profession and out of it, and naturally associates itself with medical agency in the promotion of benevolent schemes in our own country and among our own population, we think no one can doubt, is peculiarly appropriate in the employment of medical agency, both in missionary labour abroad, and what may with perfect truth be called missionary labour at home. Sickness, pain, and accidental injuries are the common lot of man, but chiefly are they the sad inheritance of the poor; and so far are uncivilized men from being exempt from their influence, that the concurrent testimony of all trustworthy travellers, and the well-established narratives of the total, or all but total extinction of whole tribes of Red Indians by small-pox, for example, prove them to have less power of resistance than the inhabitants of civilized countries.

“The man, then, who can modify in any perceivable degree, the power of disease, or whose scientific knowledge enables him to diminish the frequency of its visitation, or can bring the efficacy of well-developed medical skill to bear upon the sufferings and the pain of man, is clearly the person who is best fitted for the work of the missionary.”

After referring to the great success of the Jesuit missionaries in China, and the comparatively small number of converts of whom our Protestant missions can yet boast, the writer proceeds :—

“The establishment of a Medical Missionary Society is, at all events, a step in the right direction in this respect. It is an acknowledgment of the co-operative power of science in the work of civilizing and Christianizing mankind; and a proof that the experience of such men as Livingstone, and the statements of candid travellers and investigators, such as Barth, have produced some good effect in compelling the religious world to the conviction, that a mere exhibition of Christianity as a dogmatic system, is not all that is necessary for its reception among barbarous tribes, or among Orientals, where civilization is at least stationary.”

Without going so far as to maintain that the presentation of Christian truth by the missionary of the Cross must, in every case, be accompanied by the auxiliary labours of the man of medical science in order to secure its acceptance, we are all agreed as to the importance and the great desirableness of affording the aid which the practice of medicine supplies, in helping on the work of Christian evangelization in every place where the truth has to encounter the prejudices as well as the ignorance and the indifference of men. And it is the deep conviction of this which animates the friends of the Medical Missionary Society.

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No. VII.—ASPECT OF THE WORLD IN RELATION  
TO MEDICAL MISSIONS.

IN connection with the statements and views brought out in the foregoing article, we submit to the attention of our readers the following enlightened and suggestive paragraphs from the pen of a zealous friend of the M. M. Society. His words need no further introduction, and are as deserving of attention now as when they were uttered some months ago:—

“China in friendly relations, India pacified, should give new impulse to the great evangelical missions in their Eastern operations; while past experience has shown how indispensable in those fields is the medical, in union with the evangelistic agent. Christianity in India, more than ever, requires a forerunner to prepare its way. It has become associated with the cannon’s roar and the thunders of battle. Christians are known by their power more than their mercy—by their ability to destroy rather than save life. It will be in vain for a time for the Christian *to preach*. Fields red with blood will contradict in the simple or perverted Hindu mind his message of mercy. The missionary must appear in the plains of India as the good Samaritan, before he will be listened to as Paul the Apostle. The past must be undone, old associations broken up, and, through acting in the spirit of the gospel, the way again prepared for the reception of its truths. The medical missionary is the agent for such a season, the man for the time, ‘the right arm’ of the evangelist, who would be all things to all men, that he may win some.

“And if the medical missionary be the man for the field, the field, it may be confidently affirmed, is now thrown open to the operations of the missionary, only to be closed with the cessation of British ascendancy. It may consist with the immobility of the ‘old Indian’ to anticipate the subsidence of Indian affairs into their wonted channels, and a return to the traditionary policy. There are minds that no events in Providence can teach, or so perverse as to read its



lessons backwards. But a return in India to the measures of the past century may be pronounced simply impossible. Britain, Christian Britain, has become a power in India. Recent events have drawn aside the curtain that hid that land from British Christian eyes. They have been confronted with it; they feel it to be theirs; are realizing the weight of empire—a weight that is in progress of pressing with increased force on British consciences. No matter what statesman may be at the head of Indian affairs—a Lord Stanley, rich in maxims of philosophical indifference—an Ellenborough, who regards the spirit of proselytism in India as productive of great mischief—a Vernon Smith, who thinks that missionary liberty should be abridged—a Disraeli, who pronounces the law which saved the Hindu from loss of his property on conversion a mischievous and tyrannous innovation; it is beyond the power of statesmen to stay the strong, deep current of British religious feeling pressing towards the ultimate object of evolving a Christendom in India. The Christian missionary is henceforth a recognized power for completing the conquest and guaranteeing the security of our Indian empire; and in the van of its forces we place the medical missionary.”

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#### NO. VIII.—RESOLUTIONS ON MEDICAL MISSIONS,

ADOPTED AT THE SOUTH INDIA MISSIONARY CONFERENCE,  
HELD AT OOTACAMUND IN APRIL, 1858.

THE Conference was composed of missionaries belonging to all the Protestant evangelical denominations now in the field of Southern India. These were men who, from their knowledge of the people, their long residence in the country, their enlightened views of missionary work, and of the best means of carrying out the Christian and benevolent objects of their enterprise, were well fitted to give a right decision on the question of the importance and the hopefulness of aiding direct missionary labours by means of medical missionary agency.

We trust that these resolutions will approve themselves to the judgment and the heart of all Christian friends in this country and in America, as well as in India; and that there will be a *practical demonstration* of the high place which the employment of medicine, in the hands of thoroughly educated Christian men, holds among the instrumentalities employed to bring the gospel of our Lord and Saviour Jesus Christ into contact with the minds of heathen idolaters and the victims of Mohammedan delusion. If the spirit of these resolutions be embodied in the actual efforts put forth to evangelize the nations, we may anticipate, ere long, with the Divine blessing, a great addition to the staff of medical missionaries, and enlarged means of supporting them in the important fields now inviting their labours.

Here are the resolutions referred to :—

“1. The conference having had the subject of medical missions brought under consideration, unanimously approve of this scheme of Christian philanthropy, and regard it as a most valuable department of missionary operations. They look on it as a noble exemplification of the spirit of the gospel; they consider that the medical missionary, while acting as a pioneer in the great work of evangelizing this country, follows in a peculiar way the footsteps of Him who went about continually doing good.

“2. They consider that, upon the whole, the best field for such operations is in the centres of great masses of heathen and Mohammedan people, especially where no European practitioner is labouring; and they feel strongly that these medical missions should be carried on in connection with other evangelistic efforts, as the labours of the medical missionary tend greatly to arouse attention to the truths of the gospel.

“3. The Conference believe that, where medical missions have been already in operation, they have accomplished a most encouraging amount of good, in breaking up the way for the spread of the gospel; and they regard this as a loud call to the Churches to send forth additional labourers for this work, so that new centres of heathenism may be occu-

pied; and also that medical aid may be provided for every large mission, where the labourers are so often exposed to the attacks of disease, and where they are so often left without any efficient medical assistance. They look on the latter object as one of great practical importance; and the carrying of it out might ultimately save missionary societies large additional expense in connection with the failure of the health of their agents."

THE END.











